

A SERMON,

&c.

Extract from the Minutes of the Annual Meeting of
the Society for Missions to Africa and the East, held at
the New London Tavern, on Whit Tuesday, May 23d,
1809.

RESOLVED, *That the cordial thanks of this Meeting be
given to those Clergymen and other Friends, who
have made Congregational or Private Collections,
in aid of the Society's Funds; and they are hereby
requested to accept such thanks, and to renew their
exertions as often as convenient.*

A
S E R M O N

PREACHED AT THE PARISH CHURCH OF

St. Andrew by the Wardrobe and St. Anne, Blackfriars,

ON TUESDAY IN WHITSUN WEEK, MAY 23, 1809,

BEFORE THE

Society for Missions to Africa and the East,

INSTITUTED BY

MEMBERS OF THE ESTABLISHED CHURCH,

BEING THEIR

NINTH ANNIVERSARY.

BY

THE REV. LEGH RICHMOND, M. A.

RECTOR OF TURVEY, BEDFORDSHIRE.

ALSO THE

REPORT OF THE COMMITTEE

TO THE

ANNUAL MEETING, HELD ON THE SAME DAY;

AND

A LIST OF SUBSCRIBERS AND BENEFACTORS.

PRINTED BY ORDER OF THE GENERAL MEETING.

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1809.

REPORT

OF THE
ANNUAL MEETING OF THE
SOCIETY OF
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CITY OF
NEW YORK
AND
THE
COUNTY OF
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FOR THE
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A
SERMON

PREACHED

AT SAINT ANNE'S, BLACKFRIARS,

BEFORE

THE SOCIETY.

*Love to Christ the only true Motive to
Missionary Exertion.*

A

SERMON, &c.

JOHN xxi. 16.

HE SAITH UNTO HIM AGAIN THE SECOND TIME, SIMON,
SON OF JONAS, LOVEST THOU ME? HE SAITH UNTO
HIM; YEA, LORD, THOU KNOWEST THAT I LOVE
THEE. HE SAITH UNTO HIM, FEED MY SHEEP.

THE mutual intercourse of affection between Christ and a pardoned sinner, is a subject of the most exalted and delightful contemplation. The love of God towards the sinner is first manifested in the planning and accomplishing of his salvation, and this produces a return of love from the renewed heart, which flows in a stream of dutiful obedience towards the author and finisher of his faith.

The Christian, who enjoys a sense of this invaluable privilege, is at once the most humble and thankful of men. Deeply conscious of his

own natural depravity and inability to do good, and abased under the recollection of many actual transgressions against the divine law, he is amazed at *the depth of the riches both of the wisdom and knowledge of God* in his method of saving a sinner. The provision which is made in the Covenant of Grace for the perfect and free justification of the chief of sinners, through the death and righteousness of Jesus, fills him with cordial delight, and animates him to the most active exertions in his Saviour's cause. That everlasting covenant appears to him, as it did to David, to be ordered in all things and sure: it is all his salvation, and all his desire.

Through his spiritual union with Christ, the Christian acquires both will and power to serve him. And the life of grateful obedience which he leads upon earth, through the constraining influence of the love of Christ, is a preparative for future blessedness, and gives him a foretaste of that eternal joy which he hopes to possess in heaven.

Love to Christ, in his person and offices, is inseparably connected with love to his people, and anxiety for the salvation of sinners. *He, who loveth God, will love his brother also.* It will be the prayer and desire of his heart, as it was of

Paul's, that Israel may be saved. Hence, in a special manner, spring the solicitude and unwearied diligence of the pastoral office. That holy zeal for the increase of the Redeemer's kingdom, which is so essential a characteristic of the new creature, carries the man of God, whom love has devoted to this peculiar service, through dangers without number, that he may seek and save them that are ready to perish. He knows that the sheep of Christ must be fed. They are a flock purchased with blood. But they are *scattered upon the mountains, and no man gathereth them*. The love of God is shed abroad in his own heart by the Holy Ghost, which is given unto him. Therefore the shepherd cannot slumber. Awake to the call of love and duty, he hears his Master's voice, and flies to execute his commands.

Through perils in the wilderness, and perils in the sea, he is carried with swift compliance. The gospel must be preached. The sound must go into all the earth, and the word of salvation unto the ends of the world. Hereby sinners are called and saved; the long-lost sheep are brought to the fold and fed. The sure word of prophecy is gradually, but infallibly accomplished. For thus the heathen are given to Christ for an *inheritance*,

and the uttermost parts of the earth for his possession.

Such being the operation and result of the divine love, wisdom, and power in the salvation of men, is it not true, that “the mutual intercourse of affection between Christ and a pardoned sinner is a subject of the most exalted and delightful contemplation?”

I am led into this meditation by the connection which appears to subsist between the interesting conversation recorded in the passage of Holy Scripture from which the text is taken, and the glorious cause in which we are this day assembled. This is a cause wherein it is most desirable to be engaged. And though I know myself to be *the least in my Father's house*, yet my heart is with you; and, when honoured by your summons, I would not refuse to add my feeble voice to that of my brethren, and cry out with Gideon, *O Lord, wherewith shall we save Israel?*

It cannot but occur to my mind, that on this great matter of promoting missionary exertion in behalf of the heathen, little that is new remains to be said. Many pious and learned brethren in

the ministry have, from this very place, urged on you the arguments and exhortations which the subject demands. Many others have pleaded the same cause elsewhere. Much has been recently said and written in defence of missionary societies and proceedings. So that novelty of matter is not to be expected. But, instead of being discouraged by this consideration, I the rather take comfort in that I find nothing new to be advanced. Yea, let the whole Church of God take comfort and rejoice in the consciousness, that the spirit is gone forth ; that so many have gone to and fro, and knowledge has been so much increased, that nothing new remains to be said. It is a favourable sign of the times. It is a sign that the cause of missions has advanced, and is advancing. I trust, it is a sign between God and his people for good.

If you and I meet each other in a right spirit this day, we are not like the men of Athens, and the *strangers which were there, who spent their time in nothing else, but either to tell or to hear some new thing.* We are met to speak and hear of things that are ancient and honourable, and were of good report in the days of old. We are met to speak of the glory of Him, who is *the same yesterday, and to-day, and for ever* : whose cove-

nant is eternal, and whose love, like himself, is from everlasting to everlasting. We are met to declare the things that pertain to the increase and prosperity of His kingdom, *whose goings forth have been from of old.*

May the spirit of Jesus sanctify our assembling! may his grace strengthen, and his presence refresh our souls! Upheld by the right-hand of his righteousness, let us, as brethren and partakers of the same heavenly calling, take sweet counsel together under the shadow of the Almighty, for the present and eternal welfare of thousands and myriads of our fellow-sinners, now living and yet to be born.

I propose to consider,

I. THE NATURE AND DESIGN OF THE COMMISSION GIVEN BY OUR LORD TO PETER.

II. THE APPLICATION OF THE COMMANDMENT TO FEED THE SHEEP OF CHRIST, AS IT RESPECTS THE HEATHEN NATIONS AT PRESENT, AND OUR OWN EXERTIONS IN ORDER TO THEIR CONVERSION.

I. THE NATURE AND DESIGN OF THE COMMISSION.

As Peter had thrice denied his Master, so Christ in the most solemn yet affectionate manner questioned him three times, whether indeed he loved him: *Simon, son of Jonas, lovest thou me?* The lately fallen, but now recovered sinner, loved much, because much had been forgiven him. He earnestly appealed to his Lord's omniscience, as a testimony to the sincerity and ardour of his love: *Yea, Lord, thou knowest that I love thee—Lord, thou knowest all things; thou knowest that I love thee.* On each repetition of these questions and replies, Jesus deliberately committed that most important charge to his care, as a means of proving the integrity of his profession, *Feed my sheep.*

Never was a pastoral commission delivered under circumstances so affecting, as this of Christ to Peter. Connect it with the recent events; the late vain confidence and almost immediate fall of that disciple; the cock-crowing; the compassionate look of Jesus, and the consequent tears of Peter; the death and resurrection of Christ: and, now, the declaration of pardon and restored confidence, which the conversation recorded in the chapter before us so manifestly exhibits. Connect these circumstances together, and they give a singular and indescribable solemnity to this ministerial charge.

At the same time it must be viewed, in its spirit and design, as a pattern for the whole Church of God, in every succeeding age. The spirit of the charge proves, that love to Christ is the only true motive to pastoral exertion. The design of it was to give to Peter a commission to preach the Gospel to Jew and Gentile. The tenor of it was unlimited. The partition-wall was broken down; and he, in common with his fellow-disciples, was commanded to *go and teach all nations; to preach the Gospel to every creature; to be a witness unto Christ, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth.* And, to prove that the apostolic commission was not confined to themselves and their own age, a most encouraging promise accompanied the commandment, and virtually transmitted it to all succeeding ages, *Lo! I am with you alway, even unto the end of the world.*

Peter, in the instance before us, and the apostles collectively, when they received the Lord's commission to feed his sheep by preaching the Gospel to all nations, stood as representatives of the Church Universal to the end of time. And whatsoever was binding upon them, so far as it stood connected with the promise of Christ's perpetual presence even to the end of

the world, is equally a matter of obligation upon us. General exhortations, accompanied by and founded upon Christ's general promises to his Church, admit of no limitation of time and place with respect to their application. Hence the providing for the spiritual necessities of the flock of Christ, in every part of the unenlightened world, has devolved upon us. It is a stewardship which we inherit from the holy fathers of the apostolic age. God grant that we, their sons, may be found faithful!

From the address which our Lord made to Peter, after he had commanded him to feed his sheep, it is plain that he forewarned him of the dangers and sufferings, through which he must go in the course of his labours; and plainly intimated that he should finally glorify God, by enduring martyrdom for his sake. And, by way of encouragement, he added that expressive injunction, *Follow me*: as if he had said, "Follow me through all the arduous difficulties of a missionary life. Follow me through contempt, opposition, contradiction, and persecution. Take up thy cross, and follow me even unto death; and so shalt thou, at last, follow me in the resurrection, and to eternal glory."

It appears, therefore, that the words of Christ in this memorable passage exhibit very clearly the principles, duty, character, and conduct of the faithful shepherd of souls; and especially of the Christian Missionary. The Christian's love to Christ is his great motive to exertion: *the life, which he lives in the flesh, he lives by the faith of the Son of God, who loved him, and gave himself for him.* The commandment of Christ to feed his flock, declares the nature and object of his labours; and the example of Christ himself, in life and death, is the model and pattern for his imitation. Thus enlightened and warmed by the animating beams of the Sun of Righteousness, he lives to the glory of God; and finds, by happy experience, that his "service is perfect freedom."

That it was so understood by Peter, is evident from what is recorded of his life and labours, in the Acts of the Apostles, and Ecclesiastical Historians.

Peter was the first honoured instrument of preaching the Gospel after the ascension of Christ, both to Jews and Gentiles: to the Jews, at Jerusalem, on the day of Pentecost; and to the Gentiles, in the case of Cornelius and the Gentiles

who were with him at Joppa. In both instances, blessing and power from on high attended the faithful declaration of Christ Crucified.

It is certain, that a considerable time elapsed, before his mind was delivered from the error of confining his ministry to the Jews alone; as if salvation had exclusively belonged to them. But God, by an express vision, took away the scales of ignorance and prejudice from his eyes; and he soon acknowledged with joy, that *God had made choice of him, that the Gentiles by his mouth should hear the word of the Gospel, and believe.* Then he, for the first time, understood aright those words of his Master, *Other sheep I have, which are not of this fold.*

Henceforward, the life of this Apostle was a continual comment upon his Redeemer's precept. We find him faithful and diligent in his office; with an unconquerable zeal endeavouring to instruct the ignorant, bring back the wandering, strengthen the weak, confirm the strong, reclaim the vicious, and turn many to righteousness. He took all opportunities of declaring the glad tidings of salvation to perishing sinners. With holy patience and perseverance he endured all conflicts and trials, surmounting every difficulty and opposition, so that he might plant and pro-

pagate the Christian Faith. *None of those things* moved him, *neither* did he count his *life dear unto himself, so that he might finish his course with joy, and the ministry, which he had received of the Lord Jesus, to testify the Gospel of the grace of God.* Thus did the faithful servant seek out and feed the sheep of that Lord whom his soul loved ; and whom he followed in the regeneration, even to the end. Having testified his affectionate love to Jesus through a long laborious course of missionary and pastoral exertions, he obtained the crown of martyrdom here, as a triumphant preparative to his crown of life in glory.

From this view of the principle and design of the commission to preach the Gospel as given to St. Peter, and its intimate connection with the grand covenanted plan of salvation formed in the councils of eternal love before the foundation of the world, I proceed to consider,

II. THE APPLICATION OF THE COMMANDMENT TO
FEED THE SHEEP OF CHRIST, AS IT RESPECTS THE
HEATHEN NATIONS AT PRESENT, AND OUR OWN EX-
ERTIONS IN ORDER TO THEIR CONVERSION.

Under this head we are led to inquire,

1. *Who* are the sheep of Christ?
2. *Why* ought they to be fed?
3. *When*?
4. By *whom*?
5. With *what* food must they be fed, nourished, and supported?

1. *Who* are comprehended under this term *sheep*?

Ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God: Ezek. xxxiv. 31. The flock, committed to the Apostle's care, consisted of yet unconverted Jews and unconverted Heathen; who should, through the preaching of the word, become disciples, and believe on the name of Christ. But *this promise*, said St. Peter to the Jews, *is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.* And again, addressing the Gentiles afterwards at Joppa, *God is no respecter of persons; but, in every nation, he that feareth him, and worketh righteousness, is accepted with him.* Such are the sheep of Christ; and such, by the preaching of the word, is the provision made by the Great Shepherd for their present and eternal welfare. He had, on a former occasion, described them as the objects of his special care: *I am the Good*

Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. John x. These are his people, and the sheep of his pasture.

The commandment, therefore, of preaching Christ to both Jew and Gentile, hath immediate respect unto us, through whom, from our forefathers, the blessings of the covenant are to descend to the latest posterity of every kindred, tribe, and nation.

I would here remark, that Christians, who are watching the signs of the times, greatly rejoice that the children of Abraham after the flesh are not overlooked, amidst the wide spreading influence of charitable exertion for the conversion of the enemies of the Cross of Christ, and those that sit in heathenish darkness. Oh, that God would hasten the promised time of gathering together his ancient and long-dispersed people! and that the younger brethren of the house of

God would pray and labour for the salvation of the elder !

2. *Why* ought these sheep to be thus fed ?

The positive injunctions of Christ to his Apostles as to the propagation of the truth, give the most direct and unanswerable reply to this question ; and in no instance is the appeal made so powerfully to the Christian's affections, as in that related in the text : *Lovest thou me ? Feed my sheep.*

But, taking the question in another point of view, I should say, when speaking of the Heathen, that they ought to be taught the word of life, because we have no warrant whatsoever from the Scriptures for concluding that they will be saved without the knowledge of Christ. They are, contrarywise, stated to be *without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.* Their sins are every where described, as being of the most heinous and awful nature. They are spoken of as serving the *creature more than the Creator.* For which cause God gave them up unto vile affections. And, even as they did not like to retain God in their knowledge, God gave them over to a repro-

bate mind, to do those things which are not convenient ; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: Rom. i.

Such the Heathen were ; and our own opportunities of ascertaining their *present* state so fully confirm the scriptural account of a former period, that, however, under specious, but very equivocal notions of candour, some have attempted it, I apprehend that the honour of God and the credit of his revealed word are attacked by the maintenance of a supposition contrary to that which I have stated.

I pretend not to decide upon dark questions, which the Scriptures have left undetermined. To use the words of Bishop Ridley* on another occasion, “ In those matters I am so fearful, that I dare not speak further, yea, almost none otherwise, than the very text doth, as it were, lead me by the hand.” But with respect to the condition of

* See “The Fathers of the English Church,” Vol. iv. p. 249.

the Heathen, I think the nature of the Covenant of Grace is so clearly stated in the word of God, and the condition of sinners so plainly there described, that it is no presumption to adopt the conclusion of the Primitive Church, as expressed in the terms of our own Church Article, that "men cannot be saved by the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved." Art. xviii.

Hence, from the scriptural statements of their dangerous and perishing condition, a powerful reason may be assigned for preaching the Gospel of life, peace, and reconciliation to the Heathen. And it may with propriety be asked, whether any thing short of the absolute demonstration of their safety without it, can justify our withholding from them the knowledge of the way of salvation by Christ Jesus.

3. We are next led to consider, *when* is this great duty of sending Missionaries among the Heathen to be undertaken?

To this inquiry I would unequivocally answer, *Now*. *Now is the accepted time, behold now is the day of salvation.* Go now and proclaim

Christ, as *a light to the Gentiles, and a salvation unto the end of the earth.*

Many circumstances conspire to point out the present as a season of special hope and promise. A few shall be noticed.

Of late years, a great increase of Gospel light and knowledge has been diffused throughout this country in particular. God, in mercy, gave the word, and great has been the company of faithful preachers. The revival of the principles of the Primitive Church and the Reformation, has been happily evidenced amongst us. But a flourishing state of the Church is always an increasing state; and a holy ardour to feed the sheep of Christ by means of missionary exertion, is one of the surest tests that faith, hope, and charity are in lively exercise. If, therefore, our hearts be indeed warmed by the love of Christ, and our minds enlightened by his Spirit, *now* is the time to let our light shine before men.

Protestants have not, at the present period of time, as our forefathers had, to contend with the Papists, almost for very existence. The blessed martyrs and confessors of the Reformation were missionaries from God to the sheep of their own

native fold, which was at that time infested with dangerous corruptions, and immersed in superstitious gloom. In this arduous labour and struggle *against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*, all their energy, talent, time, yea, life itself, were necessarily and gloriously consumed. Those men loved Christ, fed his sheep, and followed him in patient suffering. How loudly does the contrast of time and circumstances proclaim our own duty ! Our present happy freedom from papal tyranny leaves us at liberty to extend the kingdom of Christ both at home and abroad. May the remembrance of the flames of Smithfield kindle and cherish in our souls the purer flame of love for the perishing heathen !

The growing attention of serious Christians to the fulfilment of prophecy, as it concerns the downfall of Popery, the restoration of the Jews, the conversion of the Gentiles, and the approach of the Millenium, all of which are intimately connected with missionary plans, seems to mark the present as a signal period for exertion. When the spirit of inquiry was extensively circulated respecting the fulfilment of the prophecies that concerned the birth of Christ, John the Baptist was sent as a missionary to *prepare the way of the Lord*.

The naval and commercial eminence of this country, greater than that of all others at this present time, point it out as a most favourable period for the universal extension of the Gospel of Christ. If we, as a nation, providentially possess the empire of the seas, it becomes peculiarly incumbent upon us to sanctify our political privileges, by carrying the doctrines of salvation to all the various heathen nations, with whom those privileges afford us an intercourse.

I would not here omit to notice that happy consummation of the wishes of the pious and humane, in the late Abolition of the Slave Trade. It affords one of the most powerful arguments for present exertion in the way of missions to that part of the world, to which the designs of this Society are now particularly directed—*Æthiopia* hath not stretched out her hands in vain to man, for deliverance from the slavery of the body. May she soon learn to stretch out her hands unto God; and seek deliverance from the still more dreadful captivity of the soul!

Many interesting arguments have lately been advanced, in order to prove that the *Star in the East* has arisen once more to guide the heathen to Christ. Surely, saith the Lord, *I come quickly. Amen. Even so come, Lord Jesus!*

May God speedily remove every obstacle, which, through avarice, ignorance, prejudice, malevolence, or infidelity, the enemies of Christ's kingdom are striving to raise up in order to defeat the projects of its friends! Oh, that multitudes of our benighted brethren in the East may speedily flock to the symbol of his presence, and their wise men come at length to worship the star of Jacob: and when they see it, let them rejoice *with exceeding great joy.*

4. The next subject of inquiry is, By *whom* ought the sheep of Christ among the heathen to be fed?

Evidently by those, who themselves *know the joyful sound.* The visible churches of Christ are, by their principle and constitution, missionary bodies, from whose bosom holy emissaries should continually come forth to propagate the faith of Christ among the heathen. *He must increase.* The grain of mustard-seed is to become a great tree. The leaven must and will leaven the whole lump. And this will be brought about by the blessing of the Spirit upon the active endeavours of the enlightened part of mankind, in diffusing their light to them that *sit in darkness, and in the shadow of death.*

This duty rests with special weight on the Protestant Churches. The actual principles on which they burst in sunder the chains of papal bondage, their doctrines, their privileges, their liberties, all call upon them to make Christ known every where, and to *protest* alike against the idolatry of the Heathen Tribes and the idolatry of the Church of Rome.

It is well known what astonishing efforts have been made by that corrupted body to establish the supremacy of the Pope, and their own distorted views of Christianity, throughout the vast regions of the eastern and western world. And great has been their success. It were well if we could speak as highly of the motives, in general, as of the zeal, activity, patience, and perseverance of those hosts of papal missionaries, who braved the greatest difficulties in the cause wherein they engaged. But, looking upon their religion as a tremendous compound of truth and falsehood, devotion and superstition, light and darkness, Christ and Belial; viewing it as a deformed monster, of such a kind as nothing but a foully corrupted Christianity could produce; I cannot help crying out to the faithful worshippers of Christ, "Shall Antichrist claim to himself all the honour of missionary exertions? Shall

the taunts and accusations, with which the popish writers have long insulted the Protestant Churches, be verified?"

It is their boast, that the Church, which they falsely call "Catholic," is distinguished "from sects delivered over to error, by the ardent zeal she has ever shewn for the propagation of the Gospel. Guided at all times by the same spirit of charity," say they, "it has never ceased sending into divers parts of the earth fervent labourers to plant the true faith."—"Let the modern sectaries," *i. e.* the Protestants, "be considered: this heroic charity will not be found amongst them. They are wholly bent on extending their dominions; and leave the bringing over of idolaters and infidels to the belief of the Gospel, to the missionaries of the *Catholic* Church; and freely resign to them the inestimable advantage of being consumed with evangelical labours, and exposing their lives to enlarge the kingdom of Jesus Christ. Hence," they add, "the Church in communion with Rome is the only one that keeps up the first spirit of Christianity: she alone, like the Primitive Church, abounds in apostles and martyrs: hence she alone is the true spouse of the Saviour of mankind*."

* The whole passage, from which the above is extracted, will be found at the beginning of a book, entitled, "A Re-

Such have been, and still are, the boastings of the Papists. Let them stimulate us to fervent and honourable competition. And let the superior purity of the religion which we profess, be made manifest in our superior union of the various qualifications which are requisite to adorn and give energy to the cause of missions.

The Church of England, in particular, ought to be found amongst the foremost of her Protestant Sisters in this glorious exertion. The purity of her doctrines, and the conformity of her government to the primitive model; the successful struggle, which she made to emerge from the Romish corruptions; and the noble army of martyrs, whose blood so eminently proved to be the seed of the Church; all unite in distinguishing her, as highly qualified for this mighty conquest over the powers of darkness.

We rejoice in contemplating the truly missionary spirit with which she addresses her ministers at the time of their ordination: it is singularly accordant to the language of the text.

“Again we exhort you,” says our Venerable Mother, “in the name of our Lord Jesus Christ,

lation of the Missions of Paraguay, by Mr. Muratori,” who was a zealous partizan of the Romish Church.

that you have in remembrance into how high a dignity and how weighty an office and charge ye are called. That is to say, to be *messengers*, watchmen, and stewards of the Lord; to teach, to premonish, to feed, and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever. Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood*."

Is it asked by whom individually and personally are the sheep of Christ to be fed among the heathen? who shall be your missionaries? The shepherds, whom you set apart to this honourable labour of feeding and nourishing souls for Christ, must be men who love Christ for the salvation which he hath wrought in their own souls; men, who "feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things." (Art. xvii.) They must be men, not of warmth and

* See the Church of England service for the Ordination of Priests.

zeal alone, but of solidity, patience, and perseverance; men who, like their Lord, can *endure the contradiction of sinners*. For the most part, it is not so often men of extensive learning, of genius, and superior literary talents, who are wanted, as men of simplicity and sincerity; men of prayer and meditation; men, who so love Christ as to be willing to spend and be spent for his sake; men of subdued passions and mortified minds, who patiently wait *for the coming of our Lord Jesus Christ*.

I cannot doubt, that, if you are blest with the spirit of wisdom and piety in your counsels, as I firmly trust you are, God will raise up such men amongst us, as, having approved themselves at home by tried sincerity of heart and affectionate attachment to the interests of the Church of God, will go forth under your patronage, and tell the heathen, that *Christ Jesus came into the world to save sinners*.

I apprehend, however, that much remains to be done, in order to excite a genuine missionary spirit amongst the members of our Church at large. It is not enough, that we sometimes speak in terms of warm admiration of the character and labours of the faithful missionary: it is not enough, that we give an occasional tribute of

Christian affection, in forming pecuniary collections for their support. The matter must be carried further still. I should rejoice to see subordinate societies formed in different districts, under the active superintendence of pious ministers and laymen, expressly embodied, in order to seek out, train up, and watch over such persons, as I cannot but persuade myself would be called of God to devote themselves to the service of the Church, as missionaries in behalf of the heathen.

May this, and all the sister missionary societies of our land, be instrumental to the increasing a spirit of prayer and determined exertion throughout the nation! It is a common cause, a common salvation, a common hope. May God expel all jealousy and party-spirit from their mutual counsels! May their respective missionaries, as they cross the ocean in search of Christ's sheep among the heathen, be followed by the good wishes, prayers, and blessings of each for the other!

The various periodical accounts, which bring us good news from a far country, are daily multiplying. I hope they may affect our hearts with increasing love to Christ, and a growing desire to win souls to him. So shall we obtain strong

evidences and assurances of our own personal salvation and interest in the promises of God, by our anxiety to see others share in them.

While I am speaking of the Protestant Churches and their missionary exertions, it appears to me a duty to bless God, in the most public and decided manner, for the great work which he hath wrought, during so long a period, by the labours of the Episcopal Church of the United Brethren.

Every important requisite to form and carry on missionary designs, both as it respects the Mother Church at home and the numerous labourers whom they employ amongst the heathen, seems to have lived and grown in the midst of them. Simple and affectionate in their devotedness to Christ, making his will their guide and his blessing their reward, they have been educated and trained to the most arduous and difficult undertakings. Their success in the conversion of the heathen has been unequalled in modern times. The power and presence of God have accompanied their word; so that, under them, multitudes have been called and prepared for glory. Many of the heathen tribes can bear testimony to the labours of the Brethren's Church: so that although, in point of comparative numbers, they *be little among the thousands of Judah,*

yet, in an important sense of the words, *out of* them hath *He come forth, that is ruler in Israel.*

I would earnestly recommend the records of the Brethren's missions, from the commencement of their labours, above seventy years ago, down to the present time, to the closest consideration of all Christians, who desire to labour in the same heavenly cause. For, whether we look to the unity and simplicity of their discipline, their unaffected separation from the world, their patience in suffering for the missionary cause, their faithfulness in preaching Christ to the heathen, or their unassuming and peaceful demeanour as a church dwelling in the world, we shall find much to love, and much to imitate.

5. *Wherewith* ought the sheep of Christ to be fed? With the declaration of *what* truths are we to labour for the conversion of the heathen?

In answer to this question there must be but one reply.

Preach Christ, as a free, full, perfect, and all-sufficient Saviour to the greatest of sinners. The sheep of Christ, whether at home or abroad, will hear and know their own *good Shepherd's voice*, and

none other. Proclaim, as from the house-top, that *God commendeth his love towards us, in that, while we were yet sinners, Christ died for us;* and thus accomplished that wonder of men and angels, *that God might be just, and yet the justifier of the sinner which believeth in Jesus.*

Preach to them the blood of Christ ; its atoning and its cleansing power. Preach to them the perfect righteousness of Christ, as alone acceptable in the sight of God. Preach to them free justification, by faith in what Christ suffered and what Christ fulfilled in their stead. Unfold to them the mysteries of the covenant of peace, made in heaven for man; *and the unsearchable riches of Christ*, so freely therein provided for man's redemption.

Set before them the purity of the divine law. Contrast it with the heinousness of their sins, and the pollution of their nature. Hence prove to them, that *except a man be born of water and of the spirit, he cannot enter into the kingdom of God.* Exhibit the character of God's people, as *a chosen generation, a royal priesthood, an holy nation, a peculiar people redeemed by Christ from all iniquity, purified unto himself, and zealous of good works.* Set the law of God before

them as an instrument of conviction to the sinner, and an invariable rule of life to the true believer. Declare to them, that without holiness *no man shall see the Lord*. Shew them the perfect harmony between privilege and duty, in the covenanted plan of salvation. And in all these matters continually lead them to the cross of Christ, as the only ground of glorying, the only refuge for the sinner, the only source of will and power, the only means of access to God and acceptance with him.

Thus give them *the glorious Gospel of the blessed God*, unsophisticated by human philosophy, and unadulterated by proud or captious speculations. Be not afraid to trust God with his own truth and his own word.

Send over your missionary shepherds, to feed the flock of Christ among the heathen with the wholesome bread and the pure water of life. We must not trifle in this matter. It is the cause of God and truth. Mingle, therefore, nothing with their food: disguise it not with any self-accommodating explanations. It is not the equivocal language of a mere fashionable profession of the gospel, that will convey the word and substance of salvation to the soul of either a nominal christian or a real heathen.

Let the hemisphere of light, which is to burst upon the dark mountains, where now the heathen sheep are scattered, be unsullied and without a cloud. Be ye *pastors according to God's heart, and feed them with knowledge and understanding.* Christ living, Christ obeying, Christ dying, Christ risen, Christ ascended, and Christ interceding for sinners: this is the true bread of life. Our commission to feed his sheep runs thus: *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Hence, the love of the Father, in giving sinners to Christ; the love of the Son, in dying for their redemption; and the love of the Spirit, in sanctifying and preparing them for glory; are the grand themes for Christian meditation. When these invaluable truths are enforced in a practical and experimental manner, the sheep of Christ are truly fed according to their *Good Shepherd's* design and commandment; and so shall they live and prosper.

The records of the Church, in every age and country, prove the truth of these assertions. The simple and free declaration of Christ crucified, has ever been blessed to the conversion of sinners, while arguments and explanations drawn from other sources have altogether failed. Even many of the very facts and truths of Scripture itself,

unless they are brought to the apprehension of the hearer with a clear reference to Christ in his person and offices, as the vital substance of every history, type, prophecy, precept, and promise in the Divine Word; unless they are so treated, as to exhibit Christ as the only hope of the sinner from first to last; will not be attended with those saving influences, which none are to expect, either for themselves or others, but those who neither *add unto*, nor *take away from the words which are written* in the book of God.

As a practical and interesting illustration of this remark, I will mention a circumstance which I find recorded in the history of the missions of the United Brethren, among the Indian nations of North America.

Johannes, an Indian of the Mahikander nation, who had formerly been a very wicked man. was the first of that tribe whose heart was powerfully awakened. Through the preaching of the missionary, Christian Henry Rauch, the divine power was manifested in him in so effectual a manner, that he not only became a believer in Jesus Christ, but a blessed witness of the truth to his own nation.

The change, which took place in the heart and conduct of this man, was very striking : for he had been distinguished in all parties met for riotous diversion, as the most outrageous ; and had even made himself a cripple by debauchery. He afterwards became a fellow-labourer in the congregation gathered from among the heathen. At one of the meetings which the Brethren held for pastoral conversation and inquiry into the state of the congregations, he related the occasion of his conversion in the following manner, in consequence of their speaking with one another about the method of preaching to the heathen.

“ Brethren, I have been a heathen, and have grown old amongst them : therefore I know very well how it is with the heathen, and how they think. A preacher once came to us, desiring to instruct us ; and began by proving to us that there was a God. On which we said to him : ‘ Well, and dost thou think we are ignorant of that ? Now go back again to the place from whence thou camest.’

“ Then again another preacher came, and began to instruct us, saying, ‘ You must not steal, nor drink too much, nor lie, nor lead

wicked lives.' We answered him: 'Fool that thou art, dost thou think that we do not know that? Go and learn it first thyself, and teach the people whom thou belongest to not to do those things. For who are greater drunkards, or thieves, or liars, than thine own people?' Thus we sent him away also.

"Some time after this Christian Henry, one of the Brethren, came to me into my hut, and sat down by me. The contents of his discourse to me were nearly these: 'I come to thee in the name of the Lord of Heaven and Earth. He sends me to acquaint thee, that he would gladly save thee, and make thee happy, and deliver thee from the miserable state in which thou liest at present. To this end he became a man, gave his life a ransom for man, and shed his blood for man. All, that believe in the name of this Jesus, obtain the forgiveness of sin. To all them that receive him by faith, he giveth power to become the sons of God. The Holy Spirit dwelleth in their hearts, and they are made free, through the blood of Christ, from the slavery and dominion of sin. And though thou art the chief of sinners, yet if thou prayest to the Father in his name, and believest in him as a sacrifice for thy sins, thou shalt be heard, and saved, and he will

give thee a crown of life, and thou shalt live with him in heaven for ever.'

"When he had finished his discourse, he lay down upon a board in my hut, fatigued by his journey, and fell into a sound sleep.—I thought within myself: 'What manner of man is this? There he lies, and sleeps so sweetly—I might kill him, and throw him out into the forest—and who would regard it?—But he is unconcerned—This cannot be a bad man: he fears no evil, not even from us, who are so savage; but sleeps comfortably, and places his life in our hands.'

"However, I could not forget his words. They constantly recurred to my mind: even though I went to sleep, yet I dreamed of the blood which Christ had shed for us. I thought, 'This is very strange, and quite different from what I have ever heard.'—So I went and interpreted Christian Henry's words to the other Indians.

"Thus, through the grace of God, an awakening took place amongst us. I tell you therefore, brethren," said he, "preach to the heathen, Christ, and his blood, his sufferings and his death, if you would have your words to gain entrance amongst them; if you would wish to produce a blessing upon them."

Such was the exhortation of Johannes the Mahikander Indian to the Missionaries, founded upon the circumstances of his own conversion to God*.

Having thus far pursued the inquiry, as to the motive, duty, and manner of carrying on missionary exertions amongst the heathen, I solemnly and affectionately appeal to you all, Men, Brethren, and Fathers, whether we are not imperiously called upon, each according to his station and ability, to unite, and that efficaciously, in so plain and interesting a part of our Christian Duty.

I stand before you this day, as an Ambassador for Christ in the cause of those who are ready to perish. In his and their name, I beseech you to hear me, while I propose a few considerations to your attention.

Consider the state of the world, its empires, nations, kindreds, and tribes. When a map of

* The foregoing relation is taken partly from Spangenberg's "Account of the Manner in which the Protestant Church of the United Brethren carry on their Missions among the Heathen;" and partly from Loskiel's "History of the Mission of the United Brethren among the Indians in North America."

the world is presented to the eye, with what a variety of affections is it viewed, according to the character and pursuits of the inspector !

The mere Statesman diligently examines the magnitude, position, and boundaries of other countries, with a sole reference to the political aggrandisement of his own. Wars, conquests, treaties, alliances, and a multitude of considerations connected with ambition, power, and national honour, dictate and accompany all *his* speculations on the map. And then he has done with it, and lays it down.

The Merchant takes up the map, and eagerly traverses the delineation of seas, continents, and islands, with anxious inquiry as to pecuniary profit and loss, trade and merchandise. His thoughts are absorbed in considering how much may be gained by his speculations to some distant island or foreign shore. He meditates on the track of his vessel upon the ocean, marks its course upon the hazardous waves, and is full of agitation with respect to its fate. *There* is his golden treasure, and his heart is there also. As he views the map, he conjectures, hopes, fears ; and, with much solicitude, contemplates his future gains, or dreads impending losses.

The map is again laid down, and *he* has done with it.

The curious Traveller takes up the map of the world, and is occupied with the remembrance or anticipation of the various customs, manners, dresses, languages, buildings, and ceremonies; with a long list of wonders and amusements, that have engaged his attention. In such a way his imagination travels over the whole globe; and then *this* man's contemplations on the map are likewise concluded.

The Natural Philosopher investigates the various productions of this diversified globe with another object. Theories of the earth's formation; the animal, vegetable, and mineral kingdoms; the origin of volcanoes, the cause of earthquakes, the variations of the magnetic needle; all afford him endless subjects of examination. Every continent, sea, climate, and zone, which the map presents to his eye, furnishes him with matter for inquisitive speculation. And then *he* has done with it also.

But, when the Christian beholds the world's map, he has a subject of investigation, far beyond them all. What they have overlooked and disregarded, is every thing to him. His great

inquiry is, "Shew me the visible kingdom of Christ: name the countries where Christ is known and worshipped. Oh! when shall *the kingdoms of this world become the kingdoms of our Lord and of his Christ?* when shall *the heathen fear the name of the Lord?*"

As his eye traverses the globe, he sighs over the awful contrast which its different portions exhibit. His own soul loves Jesus, the Saviour of Men. But how small a part of those immense tracts of country which the map presents to his view, so much as know whether there be any Christ! What nations immersed in heathenish idolatry! How many overrun with the tyrannical superstition of Mahomet! Yea, where even the name of Christ is professed, how many are sunk into the deep mire of Popish corruption, or virtual infidelity! How small a portion seems as yet to belong to Christ!

He mourns over the prospect, but does not lay down the map and think no more of it. Again and again he takes it up, prays for the sheep of Christ in distant lands, recommends their case to God, and meditates plans for their deliverance. He surveys the vast continents of Asia and Africa, and, for the most part, it seems to be darkness visible. Then he looks for his native

island at home, endeared to him by a thousand considerations, but most endeared on account of the gospel light with which she is blessed. And shall not the rays of that light soon be diffused, as from a centre, to all the surrounding world? Doth not a voice from above, in an especial manner, say unto Britons, *Go ye into all the world?* Wherefore? Only for political aggrandisement, for merchandise, for travelling recreation, for the collecting of philosophical rarities? Are these your only objects? No, saith the word, *Go ye into all the world, and preach the gospel to every creature.*

From such a meditation on the map, the Christian retires, not to slumber over his convictions of duty; not to say much, and do nothing. He freights a vessel to carry the *pearl of great price* to those, who neither know of its existence nor its value. The missionary is on board the ship. The messenger of God is crossing the seas; not, as formerly, *to make the Æthiopians afraid*, but to proclaim the glad tidings of salvation to the heathen, *to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind.* Whilst the Christian, at home, who has been the instrument of sending him forth on this errand of love, anxiously waits to hear the

happy news that *Dagon is fallen upon his face to the ground before the ark of the Lord* ; that *Bel boweth down*, and *Nebo stoopeth*, while the great trumpet is blown ; and that they, *which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt*, are now worshipping the Lord in his *holy mount*. .

O ye Statesmen, Merchants, Travellers, and Philosophers, take up your maps once more.

Again, consider the state of the Church ; and, if you love Christ, feed his sheep.

Remember what it was in the primitive days, when apostolic zeal and charity flew across seas and mountains, plains and deserts, to convert the heathen, plant churches, and set up the standard of the faith. The whole known world was speedily filled with the glorious news of salvation. *There was no speech, nor language, where their voice was not heard*. Though persecution, tortures, and death followed them, yet the churches flourished abundantly. The bush burned, but was not consumed. Those were days of faith and patience, holy energy, and fervent love. The sheep of Christ were sought out and fed : *the Lord added to the Church daily such as should be saved*.

So great was the rapidity with which the kingdom of Christ was extended in that age, that we can only trace the histories of the greatest part of the voyages, travels, difficulties, and dangers of the first missionaries, by the known success of their endeavours in the actual existence of the numerous churches which they formed. Short and uncertain are the written records that remain concerning them. The memorials of their missions were not preserved in volumes, drawn up by themselves or their cotemporaries; but in the far more substantial record of souls being actually saved, and churches established in all the distant nations.

There is a singular but appropriate inscription, on a monument placed in St. Paul's Cathedral, to the memory of the celebrated architect, who planned and built that sacred edifice, and most of the other churches in this city. It describes him as a man who "lived not for himself, but for others;" and then adds, "Reader, if thou enquirest for his monument, look around*."

Thus it was in the age of the Apostles. Their monumental record was seen in the churches

* *Lector, si monumentum requiris, circumspice.*

which they built up. They lived not for themselves, but for others. Their numberless converts to the faith were as living epistles, read and known of all men. Had you in that day enquired, "Where are the monuments erected to those great and good men?" The best reply would have been: "Look around you: behold them in the churches which they have raised to the glory of the Redeemer."

Consider also what the Church shall be in the days to come.

Glorious things are spoken of thee, O city of God. What Christian heart does not sometimes glow with ardour, at the prospect of the latter-day glory, and the meridian sunshine of the Mediatorial kingdom; when *a nation shall be born at once*; and crowds flock to the standard of Christ, like *doves to their windows*? Then shall songs to the praise of Jesus resound, from the forests of America to the banks of the Ganges; from the capes of the south to the northern pole. The frozen Greenlander and the sun-burnt African shall then alike praise God for the gift of eternal life through Jesus Christ. Then shall the whole family of the redeemed, however dissimilar in outward form or climate, resemble each other

in the features of faith, hope, and charity. Many shall unite themselves to the Lord, and men shall fear him from the rising to the setting sun.

The weeping Jew, filled *with the spirit of grace and supplications*, shall then look upon him *whom* he has *pierced*; and, at length, feel the fulness of joy in knowing that Jesus the Messiah, whom he so long *despised and rejected*, has yet *made a covenant of peace with him*.

The converted Mahometan shall own the impostures of his false prophet; and the misguided Heathen, renouncing his idols, shall prostrate himself at the foot of the Cross. So shall they all *be one fold under one Shepherd*. Oh that God would hasten it in his time!

Consider, therefore, I beseech you, the past and future state of the Church, and let your hearts be warmly interested for its present growing prosperity.

Again, consider your own privileges; and, if you love Christ, feed his sheep.

Are you Christians? How came this? Did no man cross the seas, to teach your forefathers

wisdom? Did no missionary brave the perils of a journey among your heathen ancestors, because he loved the sheep of Christ? Yea, brethren, through a blessing on missionary exertions, Christ visited Britain. He had a fold here, and he sent some faithful shepherd to gather the scattered sheep into it. Go, then, and feed the sheep of Christ, as you yourselves have been fed.

Even the traditional names of our days of the week, may serve as a standing memorial of the change of our ancestors from Heathenism to Christianity. Had no man loved Christ so well, as to come amongst us and preach in his name, we might at this very day and hour, like our Saxon forefathers, have been assembled to celebrate the abominable rites of the idol Tuisco*; instead of worshipping the Holy One of Israel in spirit and in truth. We might, at this moment, have been employed in wild howlings around some human sacrifice, bathing our garments, with superstitious delight, in his blood; instead of praising God for redeeming love, and washing our souls in *the fountain* of blood that is *opened for sin and uncleanness*.

* Tuisco was the name of a Saxon idol, to whom the third day of the week was held sacred, and from whom the name of *Tuesday* is derived.

The abominations of the heathen, with their accursed idols which we once worshipped, are known no more amongst us. Testify to God and the Church how much you prize your Christian privileges, by liberally bestowing of your goods this day to feed the souls of the perishing heathen.

Are you Protestants? Then let the names of the first Reformers—of Luther, Zuinglius, Calvin, Tindal, Cranmer, Latimer, and all the venerable host of faithful martyrs and confessors of their day, be loved and honoured by you. They were missionaries at home to your Popish ancestors: and you were delivered from the *mark of the beast on your forehead*, by God's blessing on their firm and consistent declaration of scriptural truths. Those holy men came forth as witnesses for God to a sinful and superstitious generation. They were as angels flying *in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth*. Shew that you value the blessings which the first Protestants purchased for you with their very lives, by bountiful and efficacious exertion to convey the same truths to others. *If the Son hath made you free, then ye are free indeed. Freely ye have received, freely give.*

Are you members of the Church of England? Be dutiful sons of an honourable and gracious mother. Assist her with your counsel, your experience, your various talents, your prayers, your time, and your money. Enable her to send forth messengers of love and peace to those who at present have no knowledge, no gospel, no church, no Christ, no God in the world. Her doctrines are precious, for they are the doctrines of the Cross: send them abroad to those, who know none but the *doctrines of devils*.

The Church of England was the glory of the Reformation. Let her be so still. Let her character be written, not in the empty boasts of nominal grandeur, but in the actual exhibition of the fruits of the Spirit. Let her be distinguished and approved *by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left*. Let her be among the foremost to send forth the preachers of the Gospel into foreign lands, and to employ her peculiar advantages in the service of Christ. If you love the communion of your Church and the privileges which you enjoy in it, multiply your contributions this day in her behalf. She

pleads in a noble cause : a cause, that proves her to be the spouse of Christ ; for she longs and labours for the increase of his kingdom, and calls upon you to promote it. Let her not call in vain.

Observe the ardent exertions of the children of this world, in the pursuit of whatsoever most delights them. Neither money, labour, nor talent is withheld on their part, when the concerns of time and sense are in question. And shall we feel reluctant to give up ours, in a matter that concerns eternal life ? Oh, let not *the children of this world in their generation* be so much *wiser than the children of light*.

You have a striking instance before you. The public theatres of this metropolis were lately burnt down. Those mansions of dangerous delight were suddenly brought to the ground. But behold the wakeful activity of the lovers of pleasure : almost before the flames are extinguished, multitudes flock together to arrange effective plans for their restoration. Large sums of money are eagerly advanced, and materials collected together from every part of the land : architects, builders, and workmen of various descriptions are speedily found at their occupation. And, by

the union of the energy, diligence, skill, and activity of those whom it concerns, you will soon probably see those edifices of seductive pleasure once more erecting their proud summits, for the reception of the crowds that love to resort thither.

Brethren, does not all this speak loudly to us? Shall the Temple of the Lord need our support? Shall the Holy City of Jerusalem lie waste, and we not fly to build up her walls? Shall the patronage and munificence of the rich, and the busy labours of all ranks of the people, be consumed in the support of revelling and dissipation; and shall not we, who know the value of the truth and the value of souls—we, who profess not to be *lovers of pleasures more than lovers of God*, shall not we strive with anxious competition, who shall do most and give most towards the building and enlargement of the house of God?

If we love Christ but half so well as the children of this world love the pleasures of sin and folly, what an extended and heart-cheering union of piety, wisdom, and talent in the cause of Christ and souls shall we happily witness!

But surrounded, as I believe I am, by very many whose hearts are in union with these sentiments; who esteem it a privilege to be the stewards of that gold and silver, which the Lord claims as his own, for the sake of his Church; I cheerfully rest the cause, first with God, and then with you.

It is my chief consolation through life to know, that *the government* of the spiritual kingdom does not rely upon the strength of man, but is, and *shall be upon his shoulder, whose name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of whose government and peace there shall be no end.*

I believe that God is doing wondrously amidst the nations of the earth; and that benefits to his Church, as yet unseen, or imperfectly understood by us, are daily brought to pass, through his determinate counsel and foreknowledge. I am persuaded that he *will* raise up instruments to bring about the fulfilment of every prophecy which he hath revealed. *He is faithful that promised, and will do it.* He has glorious ends to be accomplished, and has ordained special means whereby to accomplish them. I doubt not but his Holy Spirit will powerfully and effectually in-

fluence the minds of men to labour for the extension of the kingdom of Christ : some, by their exhortations and prayers ; some, by their knowledge and experience ; some, by their liberal donations ; and others, by forsaking all that is dear to them at home, in order that they may labour as missionaries among the heathen.

I persuade myself that the love of the Father, the Son, and the Spirit, is deeply concerned in the assembling of this congregation here to-day ; and that your good-will to the Missionary Cause, your prayers for the deliverance of souls from the bonds of Satan, and your liberal contributions of money in the hope of accomplishing it, shall this day be the living tokens of the Divine Power and Presence in the midst of us.

Go to the treasury, which, for the sake of the Heathen, we have set up in the name of the Lord ; and cast in your gifts according *as God hath prospered* you. May the blessing of God accompany the gift and the giver ! Perhaps you may live to receive a tenfold return into your bosom, when it shall exult with the joy of angels at hearing of the conversion of some sinner's soul, whom your gift shall have been the instrument of bringing to the knowledge of Christ and his salvation. *That* soul will pray for you : *that* soul will

bless you, in time and eternity. If the prayers and blessings of the poor be numbered, as truly they ought to be, amongst our choicest treasures; surely the prayers and blessings of the poor, but yet unconverted heathen, will be riches indeed.

O God, open the hearts of this people; and, in thine own time, if it so please thee, prepare many such returns for their bounty!

Brethren, as you love Christ, so will you seek out and feed his sheep. What the Redeemer said to his Apostle, he now says to you; "Christian, *lovest thou me?*"—A second time he repeats the word—And yet again, the third time, "Christian, *lovest thou me?*" Art thou grieved because he saith unto thee the third time, "*Lovest thou me?*" Canst thou, like Peter, appeal to the searcher of hearts, and declare, that indeed thou lovest thy Saviour? Hear him then; for *Jesus saith unto thee, "Feed my sheep."*

Go quickly into the streets and lanes of the city to find them. Go into the highways and hedges. Go into the forests and mountains of the vast continent. Go unto the isles of the sea that are afar off. Prepare your vessels. Embark your messengers. Bid them to seek the lost

sheep, and gather them to the fold, and feed and bring them up for Christ. And, although you should not be permitted to hear of your success in this life; yet remember, *the time is short. The Lord is at hand.* Soon shall you and your converts from among the Heathen meet in the presence of God, and join in the heavenly chorus, saying, *Alleluia, for the Lord God Omnipotent reigneth.*

Finally, brethren, farewell. May God command his blessing. Amen, and Amen!

REPORT
OF THE
COMMITTEE,

DELIVERED TO THE
ANNUAL MEETING,

HELD MAY 23, 1809,

AT THE NEW LONDON TAVERN, CHEAPSIDE.

REPORT,

&c.

IN a Postscript to the last Report, the Society was informed that the missionaries Renner, Butscher, and Prasse, left the colony of Sierra Leone, on the 2d of March last year, in order to form a Missionary Establishment on the Rio Pongas.

Preparations had been previously made for this undertaking by the missionary Butscher; who had spent some months, from the middle of October to the beginning of February, in that vicinity.

He was well received by Fantimani; whose town was considerably enlarged in size since the preceding year. At the desire of the Missionaries, he undertook to erect a house for the use of the Mission. This house is 30 feet by 16: the middle part being occupied by a sitting-room, beyond which is a store; and out of which, on each side, open two small rooms, for the separate

use of each Missionary. He wished to procure the transfer of some land, for the use of the Mission : but found that it was not the custom of the Chiefs to sell any land ; but, if a stranger wishes to settle among them, he may select the place of his residence, and appoint a day on which the Chiefs of all the neighbouring towns may assemble ; who, on receiving from him certain customary presents, which is called *giving a Dantika*, will transfer the place to him, and give him entire authority over it, except that they withhold from him the liberty of selling it. As he understood, however, that his tribute, if then paid, would not entitle his Brethren to enter on the place without a similar contribution, but that all might together receive it at little more cost than one, he prudently deferred the business till the time of their settlement in the country.

It was mentioned in the last Report, that Fantimani, however well inclined towards the Mission, had lost much of his influence in consequence of the destruction of his town by fire. He seems, indeed, to be rapidly recovering his influence, and to be much respected among the neighbouring Chiefs ; the principal of whom in the immediate vicinity of the Rio Pongas, Mongè Packe, received Mr. Butscher with much cordiality ; and, with the prudence which looks like

the counsel of a real friend, advised him to keep close to Fantimani, since they had chosen to put themselves under his protection, to live peaceably with him, and not to give credit to the insinuations of such persons as might wish to excite discord between them and their protector.

By Mongè Domba, another chief of nearly equal power with Mongè Paçke, the Missionary was also well received.

To some of the Chiefs and other natives, the proposal of the Missionaries appears unaccountable, and almost ridiculous. What they have hitherto seen of professed Christians among them, has prepared them to hear with surprise a wish from any who bear that name to settle among them, not for purposes of iniquitous or even of lawful traffic, but to undergo the labour of acquiring their language that they may instruct their children. The degraded feelings and habits, too, generated and confirmed by the Slave Trade, render some of them indifferent to the instruction of their offspring. Where this unhappy effect is less perceived, great pleasure is expressed at the proposal of the Society; and it may be hoped, that the advantages of instruction will soon be felt even by those who may now undervalue it. Secular interest may, indeed, have

weight with some to induce them to countenance the Mission; nor have proofs been wanting of this very natural state of mind: but, as Mr. B. truly remarks, "The Almighty Lord hath all their hearts in his hand. He can bring them to a better and saving knowledge, in what time and by what means he pleases. In the mean while, we have occasion enough to be thankful to the Lord, that he hath inclined the hearts of the Chiefs to give us liberty to dwell in their country in safety.

A native, who resided about five miles from Fantimania, offered his son to Mr. B. for instruction. He had been for a short time under the care of the missionary Greig, who was murdered by some wandering Foolahs. He proposed also to send two other sons, who were then too young. "Here have we now," says the Missionary, "a happy prospect, in having children to instruct in reading and writing; and, at the same time, to shew them the way of true and lasting happiness. Surely our first endeavours must be to sow the good seed among the children; whose hearts are more tender, and not so corrupted by actual sins, as those of the more aged. The good seed, watered by the Spirit from above, may therefore sooner spring up and shew some fruits in the youth than in the grown

people, of whose conversion I have very little hope, seeing many of them entirely given up to superstition, drunkenness, and sensuality. Yet the things, which are impossible with man, are possible with God."

In the Postscript to the last Report, it was stated, that a factory belonging to the late Mr. Gray, formerly acting governor of Sierra Leone, had been transferred to the Society, free of expense, for the use of the Mission. This house is situated at Bassia, some distance below Fanti-mania. The circumstances which led to this transfer, will be found detailed in Mr. B.'s Journal*.

It may be acceptable to the Society to hear a brief description of this factory, which is now converted into a Missionary Settlement under its protection; and which promises, as your Committee hope, to be the means of diffusing light and consolation to many surrounding tribes.

The house is two stories high, and stands on the east side of the Bassia river. It is about 60 feet by 20, built chiefly of country brick. It has an excellent store, as large as the house itself

* See Appendix I.

The upper story is neatly divided into six rooms. Four other houses belong to it; and there are, also, four grumettas, or servants' houses, which will be of service in due time. The gardens are extensive; and contain abundance of lemon, plantain, pine, and other trees. The water is good, and the river itself is fresh eight months of the year. A small Susoo town is close in the vicinity. Though the situation is low, it does not seem unhealthy; as the banks of the river are free from mud, and the inland from marshes. The land about is hilly, and the prospect pleasant; especially a spot opposite to the settlement, where hundreds of palm trees charm the eye. "The whole place," says Mr. Renner, "we must acknowledge it, is a kind present from God to the Mission: and we trust he will vouchsafe his blessing upon it; and make it both a hiding-place for us, and also a city which cannot be hid, from which may go forth light and truth to those who sit around in darkness and in the shadow of death."

Early in February of last year, Mr. B. returned to the Colony; and, on the 2d of March following, set out again, with the brethren Renner and Prasse, for their final establishment on the Rio Pongas; Mr. Nylander being left in charge of the spiritual concerns of the Colony.

On their arrival at Bassia, not knowing the extent of ground which the Chiefs of the neighbouring districts had granted to the former possessor, Mongè Packe, under whose protection the Missionaries placed themselves, was requested to point out its limits. But, not wishing to take on himself the determination of this matter, he, with Mongè Domba, some other Chiefs, and about a hundred of the Susoo people met for the purpose, and assigned as much land as the Brethren thought requisite; promising, at the same time, protection both for them and their wives, in case any should settle with them*. They found this ceremony expensive, in consequence of the presents customary on such occasions; but they have since lived in quiet and safety among the inhabitants, and enjoyed the esteem of the head-men in the neighbourhood: on which, under Providence, much depends; for, were they not favourable, their subjects would soon feel at liberty in some way or other to disturb the Missionaries.

The time of the Missionaries was at first occupied in bringing the gardens and ground into some order; the fences having been much injured, after the death of Mr. Gray. This occu-

* See Appendix II.

pation prevented them from immediately entering on their plan of instructing the children; but, in the mean time, they adopted the following rules for their domestic economy :

1. To hold Divine Service twice on the Lord's Day.
2. To have no traffic whatever with the natives on the Lord's Day.
3. To have Family Prayers, morning and evening, at seven o'clock; and to require the attendance of all persons connected with them, who understand English.
4. To hold a meeting for Prayer in the German language, as being more familiar to them, on the first Monday of every month, for the success of the Mission, and of all similar designs.
5. To receive the children of all the Traders who wish to send them, on condition that their parents find them food and apparel.

In August, a respectable chief, Mongè Hate, residing about five miles from the north bank of the Rio Pongas, committed his eldest son, a youth about 14 years of age, to the care of the Missionaries; and promised to entrust to them all his other sons, of which he had many, if they

should stay in the country. They received also three other children under their care: but began to feel the want of some European women, who would enter heartily into the design of the Society, and undertake the charge of the domestic concerns of the Settlement; as they found it particularly difficult, without such arrangements, to receive female children; and indeed any native or other children, whose parents lived so far from the Settlement as to make it necessary for the children to sleep under their roof. They had reason to expect that active and pious females would be of essential service, not only in this way, but among the natives of their own sex. Mr. Renner accordingly made proposals to a respectable young woman at the Colony, named Elizabeth Richards, who had acted as their housekeeper at Freetown; and was married to her, with the approbation of our friends at the Colony, by Mr. Nylander, on the 27th of October. On their arrival at the Settlement, the brethren Butscher and Prasse proceeded to finish the house at Fantimania, in expectation of being soon joined by some of their brethren from the Seminary in this country. It was their intention, too, to convert one of the buildings at Bassia into a school-house, and then to receive as many children as the natives and traders might be disposed to send; of which they

had already received several, besides Banga, son of Mongè Hate.

Mr. Butscher had projected a journey into the interior, to acquire a fuller knowledge of the language and customs of the country. He had secured the protection of a Chief, who lives not far from the borders of the Foolah country, with whom he meant to take up his residence for a time. The delay in sending out their Brethren from this country, which your Committee had for several reasons adopted, suspended the execution of this plan.

The Missionaries have also been prevented from entering, for the present, on any wider field of exertions, by the unexpected and almost sudden death of their brother Prasse. At the end of December, Mr. B. set sail for Sierra Leone, to recruit his strength after much indisposition. Mr. Prasse was chiefly at Fantimania during his absence, getting forward with the missionary house at that place. Not coming down to Bassia on the Saturday, as usual, to spend the Sunday with the family, Mr. R. went up: finding him almost exhausted, he brought him down to Bassia; where the utmost attention and tenderness were in vain exerted, as he died at midnight on Tuesday, Jan. 23d, having

been incapable of speaking almost the whole time. He was of a strong constitution, and vigorous to the last days of his life : and the season was so healthy, that little care was requisite for avoiding disease. But, in going up to Fantimania, the Monday before, he caught a cold, by wading through several tide-creeks, as Mr. Renner supposes, in order to avoid a circuitous route : this brought on the fever of the country ; and, as the bark would not stay on his stomach, it carried him rapidly to the grave.

Your Committee cannot but feel this as a call for patient and silent submission to the will of God. The simplicity and piety of Mr. Prasse's character seemed to promise great future usefulness as a Missionary : but his Master has seen fit to remove him from labour in his Church to rest in glory ; and, though he was not employed in erecting the Temple of God among the Susoos, he has doubtless found that it was well that it was in his heart thus to serve his Master.

The death of the Missionary Prasse, together with the apparent expediency of occupying both the settlements at Bassia and Fantimania, and releasing Mr. Butscher for his intended residence in the interior, have determined the Committee

to send out, by the first opportunity, the two elder students in the Seminary, Barneth and Wenzel, to join their brethren.

Mr. Scott's report of the spirit and diligence of all the students is uniformly favourable: and your Committee have, with great pleasure, received proofs of their industry, in portions of the Scripture translated into Susoo, with very slender and imperfect aids. They have also acquired, under the able guidance of their zealous teacher, a more enlarged view of Divine Truth, and have furnished their minds with such knowledge as may qualify them for the better discharge of their future work.

Mr. Wenzel will marry, with the approbation of the Committee, a young woman in the neighbourhood of the Seminary, who seems well qualified to assist him in his labours. The brethren Wilhelm and Klein will stay some time longer in this country, to perfect themselves in the knowledge of languages, and to qualify themselves for future translators of the Scriptures, for which important work their taste and ability seem to point them out. It is intended, too, as mentioned in the last Report, that they shall be thoroughly instructed in the art of printing. In

the study of Arabic, they have all been assiduous, under the direction and with the co-operation of Mr. Scott.

On the arrival of the Missionaries, Barneth and Wenzel in Africa, it is the intention of your Committee to direct them to proceed without delay to the Rio Pongas; and that the whole body shall occupy both Settlements, in such manner as may seem to them most conducive to the success of the Mission. Your Committee purpose to instruct them to receive, in both places, all the children they can procure; and, to connect with this, occasional excursions into the interior. They will also be enjoined to promote, within their sphere, the wishes of the African Institution, in respect to the cultivation of such plants as may establish the most beneficial intercourse between Africa and Europe; and will be furnished, for this end, with a quantity of suitable seeds. The land appropriated to the use of the Mission may thus be employed to stimulate the surrounding natives to the most profitable application of their soil and their labour.

In relation to Africa, there is one point on which the Committee cannot but remark, though they wish to touch the subject with delicacy. It will be seen, by several passages in their Journals, that the

Missionaries are a great restraint on the manners of the traders in their own vicinity. This is, indeed, what might have been expected from their character as Christians: and it is with much pleasure that your Committee see them maintaining that consistency of character which ensures respect, and maintaining it with a temper that seems to conciliate regard. But it was very naturally to be expected, that a Settlement of Europeans, formed for purposes of benevolence and piety, at the very juncture when the law pronounced the settlements which had before existed on the coast inhuman and criminal, should excite the suspicions of those persons who were most deeply interested in maintaining the traffic in the human species. The Missionaries have accordingly been represented as spies, sent to watch the conduct of the traders, and to report thereon to the Colony. They have conducted themselves with prudence and kindness under these untoward circumstances; and have governed themselves by those directions which were given on this subject to the first Missionaries, when sent out by the Society to Africa*. Your Committee will enforce perseverance in this line of conduct: for, though cir-

* See Society's Proceedings, vol. i. p. 344, in the Appendix to the Third Report.

cumstances are now happily changed since their first instructions were given, and the Slave Trade can no longer be legally pursued, yet it is of great importance that the Missionaries should give no just ground of suspicion to the traders, that they have fixed their residence on the Rio Pongas with any other than their avowed design.

The Society will have great satisfaction in hearing that the native Chiefs profess much attachment to the Missionaries.

From the Journals of the Missionaries, it is manifest that the Abolition of the Slave Trade is rapidly meliorating the condition of Western Africa. The traders were still hoping to carry on some, though a dangerous and restricted traffic, with smuggling vessels: but the activity of his Majesty's cruisers has alarmed them. The demand for slaves is, in consequence, so much diminished, that the natives begin to turn their attention to other sources of traffic. The Foolahs, who formerly brought down to the Rio Pongas the greatest number of slaves, seldom visit the river at present; and, when they do, they usually bring down horned cattle and other articles for sale; scarcely ever bringing slaves, as they say

they would rather keep them than sell them at the low price now to be obtained.

Most of the traders remain still in the country. Whatever expectations they may indulge of the re-establishment of the Slave Trade, will, it is believed, be effectually disappointed. It is to be hoped, therefore, that they will enlarge the present sphere of commercial articles and intercourse, which is insufficient for their support; and, in doing this, they will contribute to the great purposes of the real friends of Africa.

With respect to the effect of the Abolition on the designs of the Society, one of the Missionaries writes, "Years have passed away before we could announce an established Settlement. Why the work has gone on so slowly, eternity will shew. Thus much, however, we can now observe, that, had not the Abolition taken place, we think it would have been impossible to settle in this quarter. The opposition of the traders would have been insurmountable. The Abolition has generously delivered an advantageous situation into our hands; and the remaining traders are so much exhausted, that they can do little injury to our cause. The natives improve, in many respects, in consequence of the Aboli-

tion ; and there is good ground to hope, that they will, at length, embrace Christianity."

On the whole, your Committee cannot but congratulate the Society on the prospects opening before the Mission on the Rio Pongas. Faith and patience have been called into exercise ; as they ever will, both in the commencement and prosecution of all attempts of this nature. An expense has been unavoidably incurred, much beyond the usual salaries of the Missionaries ; which would, however, have been still greater, had not the house at Bassia been a free gift to the Mission ; but, now that the Missionaries have defrayed the charges incident to a first establishment, they will be expected to restrict themselves within the Society's allowance. Your Committee cannot but hope that Divine Providence will open the way to much good among the children around the Settlements : and as it is, perhaps, with the children that success is chiefly to be expected, they have enjoined on the Missionaries an especial diligence in prosecuting this object. They will here quote the reply made by them to the question of the Missionaries, whether they should receive under their care the children of the traders :—" Take *any* children. Do all the good you can. Lay out your whole time and strength in instructing the ignorant, in

reclaiming the wicked, in proclaiming *the glorious Gospel of the Blessed God* to every sinner around you. *Make full proof of your ministry.* To the Susoos you are, indeed, more directly sent: but, if you can conciliate the traders by educating their children—if you should, with the blessing of God, establish any of these children in the faith, and so render them hearty friends of the Mission; if you can but retard the progress and lessen the exertions of evil—you are well employed. The Committee do therefore hope and desire that you will open schools for the instruction of all the children of every description who can understand you; and that you will labour to acquire those means of making yourselves understood by your whole neighbourhood, of which you may not yet be fully masters."

The Committee have recommended the Mission to the protection of Captain Columbine, of his Majesty's ship *Solebay*, who sailed a few weeks since as Governor of Sierra Leone. His Excellency has obligingly promised his countenance and friendship to the Society's designs.

Mr. Nylander has continued, without interruption, his care of the Colony's spiritual concerns. Mr. Renner, during his residence in Freetown, had baptized 114 children and 9

adults. Mr. Hartwig baptized 4 ; and Mr. Nylander 26, besides a number of adult Maroons, and a Mandingo man and woman. Of the last mentioned, Mr. Nylander says, "without doubt, they have experienced the grace of God in their souls." Among those whom Mr. Renner baptized were 6 converted Maroons, three of each sex. Mr. Nylander instructed 30 Maroon, 4 native, and 6 settler boys, 1 native man, and 6 adult Maroons, some of whom are married men. His time was so fully occupied with this care, that he with difficulty discharged the duties of his ministry in a language not native, nor yet sufficiently familiar to him. The School being now committed to the care of Masters recently sent from England for the purpose, Mr. Nylander has established a Lecture every Wednesday evening, and makes it his particular business to visit the criminals. He has a settled wish to devote himself to his original object : "My desire," he says, "is to go among the Susoos, and to offer up my health and life among them in the service of Jesus:" and your Committee would wish to cherish this desire ; but they consider the post which he now occupies as too important to be abandoned, till a Clergyman of a right spirit can be found to succeed him ; and they feel, that, in continuing him in the service of the Colony, they are accomplishing, collaterally at least, the im-

mediate objects of the Society. Some inconvenience has lately occurred in consequence of the building used as a Church having been occupied as a Hospital for the sick soldiers: and your Committee trust that his Majesty's Government will feel it to be so important to maintain the religious services of the Colony with regularity and dignity, that they will order a suitable Church to be erected. Your Committee have supplied Mr. Nylander with a quantity of books suitable for the education of children, and for the lower classes of the community; and they have it in intention to send a still larger number, with a liberal grant of Bibles, Testaments, and Prayer Books, for the service of the Colony. Your Committee are happy to see the improving state of the Colony attested by Mr. Ludlam*.

Before the subject of AFRICA is dismissed, it may be proper to notice that the Committee have taken measures to procure a copy of an interesting Arabic Tract, written by Sabat, a noble Arabian, who is now resident at Dinapore, in Bengal, with the Rev. Henry Martyn, who originally devoted himself to a Missionary Life un-

* See Appendix M. to the Third Report of the African Institution, p. 38.

der this Society; but afterwards, with the full approbation of the Committee, entered on the important post which he now occupies as Chaplain to the East India Company, and is translating the Scriptures into Hindostanee. Sabat has written, in Arabic, a tract, which he entitles, "Happy News for Arabia." It is composed in the Nabuttee, or common dialect of the country. "It contains," says Dr. Buchanan*, "an eloquent and argumentative elucidation of the truth of the Gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. And, prefixed to it is an account of the conversion of the author, and an appeal to the members of his well-known family in Arabia for the truth of the facts†."—This tract appears so suitable for circulation among the Mahometans in Africa, that your Committee have determined to procure a large impression, and to distribute it through all the

* See an able and interesting Sermon, entitled, "*The Star in the East*," preached in the Parish Church of St. James, Bristol, on Sunday, Feb. 26, 1809, for the Benefit of the Society for Missions to Africa and the East, by the Rev. CLAUDIUS BUCHANAN, LL. D. from India." Sold by the Society's Booksellers, L. B. Seeley, 169, Fleet-street; and J. Hatchard, Piccadilly: price 1s. 6d.

† The account of Sabat's conversion, given by Dr. Buchanan, is so interesting, that the Committee have printed it in the Appendix. See Appendix III.

channels open to them on the Western coast, and in the interior : and they purpose to take measures for procuring and circulating similar tracts, with the same design.

This subject naturally introduces some notice of the EAST INDIES.

In reference to this populous and interesting scene of the Society's wishes, your Committee have, as yet, been enabled to accomplish but little. They earnestly recommend Dr. Buchanan's Sermon to the attentive perusal of the younger Clergy, and of all zealous students who are preparing for Holy Orders. It opens before them a wide field of labour, on which pious Missionaries might enter with the best founded prospects of success. When connections have been formed, habits confirmed, and a prospect of usefulness opens at home, the inclination to engage in the extension of the Redeemer's kingdom among the heathen is seldom strong enough to overcome the attachment to surrounding objects, and the duty of breaking through such attachment becomes questionable ; but, if the mind early imbibe an ardent charity for the perishing heathen, before such circumstances begin to operate, the man may devote himself to the most honourable department in the

Christian Ministry, without offering any violence to the calls of duty at home.

Your Committee would impress this subject on the minds of such persons; and urge them to consider, in laying the plans of their future lives, how far the pressing wants of the wretched heathen, and the opportunities of carrying to them the word of life, render it their duty to seek a share in that noble employ*.

In the mean time, your Committee, anxious to contribute in every possible way to the great work of evangelizing the Eastern World, have resolved to increase the sum of Two Hundred Pounds, granted in 1807, but by some mistake not yet drawn for, to Five Hundred Pounds; and to authorize George Udney, Esq. the Rev. D. Brown, the Rev. Henry Martyn, and the Rev. T. T. Thomason, to apply this sum, according to their discretion, in promoting the translations and editions of the Scriptures now carrying on in the East; with an intimation, that, on receiving an account of the appropriation of this money, such further aid will be granted as the funds of the Society may allow. The Committee

* In Appendix IV. will be found several interesting extracts from Dr. Buchanan's Sermon, on the state of the East, as furnishing an extensive field for Missionary Exertions.

trust that the calls of the Society, and the louder calls of the perishing heathen, will rouse a holy zeal in some of the younger Clergy, to devote themselves to the work of the Lord, in diffusing the light of the Gospel: but the Committee feel, that, in the want of suitable Missionaries for the East, they are still directly accomplishing the objects of the Society in promoting the translation and circulation of the Scriptures in that quarter of the world.

It remains to notice the preparations made for the establishment of some settlers at NEW ZEALAND. The design of this Settlement, as explained in the last Report, is to contribute to the civilization of the natives, in order to the ultimate introduction of the Gospel into those large and populous islands.

The Committee, having made every inquiry in their power from persons well acquainted with New Zealand, and being satisfied that the projected Settlement, though it may be slow in its influence, yet promises, with the Divine Blessing, the most happy result, exerted themselves to procure suitable settlers.

William Hall, the young man mentioned in the last Report as recommended by the Rev. Mr.

Fawcett, of Carlisle, has been now nearly twelve months under the protection of the Society, and has been diligently employed, at Hull, in making himself master of ship-building, and acquiring a competent knowledge of navigation. The testimonies respecting him are such as excite a hope that he will be greatly instrumental in advancing the civilization and instruction of the natives of New Zealand. He is about to marry a young woman of suitable character and principles.

The Rev. Daniel Wilson, of Oxford, recommended John King, a young man of his Congregation at Nether Worton, near Banbury, as willing to engage in this undertaking. The Committee, after full inquiry and examination, received him under their care ; and placed him with proper persons to instruct him in those arts which would render him most useful to the natives. He has acquired a competent skill in flax-dressing, twine-spinning, and rope-making.

It was the wish of the Committee to add to these settlers a third, who should follow the occupation of a smith ; but a suitable person of this description has not yet been met with.

A proposal has been made to the Committee,

by a person recommended by the Rev. Basil Woodd, to engage, with his family, in this Settlement. He has some knowledge of the business of farming, but has been many years employed in the education of youth. He supports his family in competency, but seems desirous to promote, in conjunction with the other settlers, the kingdom of the Redeemer. Your Committee have it in contemplation to receive him and his family among the settlers; as he may conduce to the ultimate success of the design, by introducing some knowledge of European cultivation; and by fixing the native language, preparing grammars, &c. in that language, and instructing the children of the natives. He will make himself master, with this view, of the new method of teaching, introduced by Dr. Bell and Mr. Lancaster.

Messrs. Jacobs have liberally granted a passage to Port Jackson to William Hall and John King, in the Ann transport, on condition of their rendering all needful help during the voyage. The Rev. Mr. Marsden, and his family, will return to New South Wales in the same vessel. He has kindly undertaken to superintend the formation and management of the intended Settlement.

The Committee have the pleasure to add, that his Majesty's Minister for the Colonies has given Governor Macquarie, recently appointed to New South Wales, instructions to afford the Settlement his countenance and support; and his Excellency, on his part, has answered the respectful application of the Committee, by the most friendly assurances of his good-will.

The extending designs of the Society require corresponding support: and the Committee, while they return sincere thanks for the liberality of their friends, have the utmost confidence that others will exert themselves, who may have hitherto suspended their benevolence till the Society's necessities might appear to call for it. They again particularly urge Congregational Collections; as calculated, at once, to draw forth the assistance of those who may not be able to afford annual subscriptions, to stimulate such to subscribe as may have it in their power, and to interest the affections and engage the prayers of all in behalf of Missionary designs.

On this point, the Committee think it due to the distinguished assistance they have received from the Rev. Basil Woodd and his congregation at Paddington, to state, that he has been the means of adding to the funds of the Society, by

the contributions and subscriptions of his friends, during the last four years, upwards of a thousand pounds !

It deserves also to be noticed, that the children of the Sunday Schools, taught at Matlock under the Rev. Philip Gell, contributed, on Christmas-day last, the sum of £4. 11. 5. to the funds of the Society. The Committee record this contribution as an example to stimulate other Clergymen ; not so much with the view of any considerable augmentation to their means to be drawn from this source ; but that the minds of the young may be early excited to take a warm interest in the promotion of Christ's kingdom, which may strengthen with their strength, and ultimately furnish, more than any other cause, both Missionaries to bring about its extension, and the means requisite to their support.

The Committee conclude by congratulating the Society on its prospects, and on the annually increasing evidences that better times are fast approaching. Wars are still shaking earthly thrones ; yet they do but prepare the way for the triumph of the Great King. The word of the Lord is gone forth : it shall not return unto him void. He hath sent it to convert the nations to the obedience of the faith ; and it must

prosper in that whereunto he hath sent it. This noble nation associates itself with the oppressed: it opposes a barrier to the overflowing of injustice, cruelty, and blood: it extends its friendly shield over the men who struggle for a portion of that emancipated character which distinguishes us as a people. But with God is the issue of every endeavour: he will accomplish his own designs, either by us as his instruments, or *contrary* to our views and efforts, though we do right in following the obvious line of public duty. While the Statesman, therefore, has to steer the vessel of the commonweal in the midst of baffling and tempestuous winds, through rocks and quicksands, and sometimes with a restive and rebellious crew, catching but now and then a glimpse of his guiding star, and with no certainty that he shall ever reach the secure haven; the vessel of the Church defies the waves and out-rides the tempest. She cannot perish! Her triumphant entry into her haven is secured! It is founded on the infallible promises of Him, who rides on the whirlwind and directs the storm. No labour, therefore, for the cause of Christ can be in vain. No effort can recoil on ourselves. Every man has his post assigned him: and the Church, on every motive that can influence the ingenuous and grateful mind, expects every member to do his duty. We may exert our-

selves, and we ought to exert ourselves, to preserve the blessings of Britons to ourselves, and to communicate them to others; but, if God, in his unsearchable wisdom, has so ordained, we shall exert ourselves in vain: yet, in the communication of Christian Liberty, we shall infallibly succeed. God will crown our endeavours, in his own way and at his own time; but they shall prove instrumental in “accomplishing the number of his elect, and in hastening his kingdom.”

APPENDIX I.

(See Page 465.)

*Extracts from the Journal of the Missionary Butscher ;
from October, 1807, to January, 1808.*

OCT. 15th, I left Sierra Leone, and sailed in a Company's ship for the Rio Pongas.

OCT. 18th, about ten o'clock in the evening, I came to Fantimani's place, and was very affectionately received by him and his people.

OCT. 20th. I asked Fantimani, if there was no place to be bought here on which we could establish our Settlement. He answered as follows : " The Chiefs of this country sell no land ; but, when a White person wishes to live here, he may choose a place, in such a situation as pleases him best. He then appoints a day, on which he invites the Chiefs from all the adjacent towns and villages, to repair to the plot of ground which he has chosen. When the Chiefs come together, the White must kill an ox, and divide it amongst them : together with this he must give each of the Chiefs a certain portion of gunpowder, tobacco, and rum. These expenses together may amount to about 90 dollars ; and the inhabitants call this a *Dantika*. When the White has paid this, the Chiefs give him possession of the ground ; to live there as long as he pleases, and to do with the place what he will. If, after awhile, he chooses to leave, he may then sell the place which he has built on the ground, but not the house itself." I asked Fantimani further, if I could not immediately pay such a *Dantika*, for me and my Brethren ; or, if it was necessary, that each should pay it : he answered, that I might immediately pay a *Dantika*, and then the place would belong to me ; but, when my Brethren

were come, each of them must do the same. He, therefore, thought it advisable that I should wait until my Brethren came, and then we might give a Dantika together, which would not cost much more than what I must pay for myself alone.

Oct. 28th. To-day I went with Fantimani to take a walk in the Field. He shewed me a variety of plants, which he had set himself. He told me that this soil was very good, and would yield a variety of valuable productions, if the inhabitants would give themselves a little trouble, and knew how to cultivate the ground properly.

Oct. 30th. I walked alone in the wood, and held communion with my God and Redeemer, who has so often blessed me in retirement, and refreshed my spirit.

Oct. 31st. To-day I visited Mongè Packe, who has here the supreme authority. He resides two miles from hence, quite in the woods, like a hermit: his house is not large, but yet it looks clean inside. Fantimani was my interpreter. I said to Mongè Packe, that I, and perhaps three other persons, would come into his country, and wished to live there; not to trade in slaves, but in such articles as we might please, and which would contribute, by their proceeds, to supply us with necessaries. A principal object with us, likewise, was the attainment of the Susoo language, that we might be able, in time, to instruct the children in the European manner. He shewed his satisfaction, and said, we might live uninterrupted in his country: and as we had concluded to possess ourselves of a place near to Fantimani, we therefore ought always to endeavour to live in good harmony with Fantimani, and never lend an ear of belief to those who might possibly endeavour to sow disunity between us and him. I replied, we would at all times endeavour to live in unity with every man.

Nov. 9th. I and Fantimani visited Mongè Domba, who lives two miles from hence, and possesses almost the same power as Mongè Packe. I stated to him the

same reason of our coming into his country, which I had before done to Mongè Packe, and he shewed the same satisfaction. It appears, indeed, ridiculous to some, and to others very strange and almost inconceivable, that we should learn the Sùsoo, and instruct the people after the English manner: but some of them acknowledge that it would be of advantage to have their children instructed, and manifest joy at our arrival. As soon as I shall possess a more sufficient knowledge of the Susoo tongue, I will explain to them more completely and simply the reason of our coming; but, as I am obliged at present to do it through an interpreter who has imbibed much poison from the European traders, I am therefore the more cautious and reserved, to avoid any misunderstandings; and thank the Lord, that he makes the Chiefs willing to allow us, in the mean time, to live in their country.

The female sex here are not brought up to a variety of occupations. In a hundred we scarcely find one who can sew: this they leave to the male sex. Fantamani said lately, he wished that we would bring women with us too, who could not but be very useful to their own sex as examples. I said, I was entirely of the same opinion; but we men must first be convinced that we can live in this country in safety, and then it may be advisable to bring European women.

Nov. 13th. In the foregoing night I heard, as it appeared to me, some reports of cannon in the neighbourhood: I am informed to-day, that Mr. Gray (who was formerly acting governor in Sierra Leone, and for some time has resided about two miles from hence as a slave-dealer) died last night; on which account the guns were fired.

Many slave-dealers have dissipated the little property which they brought with them into this country. Indeed, most of them die in debt, and often leave children in their minority, the offspring of illicit connections, who then are brought up as heathens, having no opportunity of acquiring any other education. Oh!

what an unhappy traffic is the Slave Trade! its melancholy consequences we can never enough pourtray. To the Lord be adoration in that he has abolished it, at least in this country.

Nov. 14th. To-day Fantamani made an offering. I was astonished at the superstition which he manifested. In this offering he took two goats' horns, and laid them in a tin dish, went down on his knees before them, laid his hands on the goats' horns, and spake with himself. I was gone out a little before, and came home during the ceremony. I asked him what he was about. He replied, "I pray to God, and make an offering for one of my people, who lies sick some miles from hence." I took immediately one of the horns and threw it away, saying, "Prayer to God is indeed good; but the goats' horns, which you are now offering, can be of no service to you: and these customs are rather an abomination to God, who has forbidden them in his Word." Here I took an opportunity to speak with him of the sacrifice of our Redeemer. He has some knowledge of the Christian Religion, for he can relate almost the whole of the history of the sufferings of our Saviour.

Nov. 15th. To-day I observed the Lord's Day, and studied the Word of Life. Oh! that I hungered more, to seek nourishment therein for my immortal soul, and daily to increase in growth, and the grace and knowledge of my Redeemer! But I often find myself very indifferent towards his Word, and cold in my love to him; so that I have cause daily to be ashamed and bow myself before him. But my manifold coldness towards him hath in no wise diverted his love from me. He always manifests himself as the affectionate, faithful, and true One towards me. This I have often experienced in the short period of my existence. Here, too, he has forgiven me many sins, comforted me in solitude, strengthened my weary spirit, helped me out of many temptations, and preserved me in grace from the sifting of Satan; so that, in all humility, I can now say: "Lord, I know that I am thine, and will belong to no other. Thee will I love and serve, through the

assistance of thy Spirit, as long as breath remains in me. Praise, honour, and adoration be ascribed unto thee, O thou God of my salvation!"

Nov. 22d. This afternoon a man was here, who lives about five miles off. He told me, he had a boy who had received some instruction from the missionary Greig, who had been murdered by the Foolahs; and he requested that we would take him under our instruction, as soon as we were a little settled. Besides this, he had two other boys, which he would send to our school as soon as they were a little bigger. I replied, that we should always exert ourselves to the utmost to promote the welfare of the inhabitants of this country; and, as soon as we had attained a more considerable knowledge of the Susoo tongue, we should be glad to receive such children as might be entrusted to our care for the purpose of instruction.

Dec. 3d. Fantamani has for some time had a desire to go to his plantation, which he has below on the Kissi Kissi River, to fetch the salt which his people made there the last year. For salt is here a good article of trade, and is sold to those people who live remote from the sea, for rice and other articles. I concluded to go with him. We left our place of residence yesterday evening, and went down the river; and to-day, in the forenoon, we arrived at his plantation, where we were affectionately received by his people, but especially so by his head-wife: she immediately accommodated me with her small house; which, although much infested by the buckaboes, yet was the best of the whole. But the first night I was so troubled with the mosquitoes, that I was not able to sleep one hour. Fantamani had some business with Mr. Coudier, a slave-trader, in whose service he had placed his son William; and was therefore obliged to go thither. I went likewise to accompany him. We had about five miles to go on terra firma. On our arrival at Mr. Curtis's factory, I met with a most friendly reception. Mr. Curtis immediately spoke to me as follows: "Mr. Butscher, I am very glad to see you at my place: I was just about sending William Fantamani to invite you hither, that I

might speak with you of the house of the late deceased Mr. Gray, at the Bassia River, near your place. That house now belongs to me, and I will make a present of it to you, if you will take two or three of my children, to instruct them in reading and writing English. You shall have every assistance which you may want: and there are likewise some other traders, who would be very happy if you would take their children to school." I answered—"Sir, the house, of which you propose to make a present to me, is indeed of great value, and the assistance which you promise to me is not less: but, as there are three other persons in Sierra Leone, belonging to the same Society as I do, it is my duty first to inform them of your proposal."

Dec. 10th. We arrived at home. During our absence, five of Fantamani's people ran away to the Seema.

The Seema are a kind of sect, of which the Chiefs of the countries are commonly the leaders. Usually, in the month of October (but yet not every year, sometimes one or two years are passed over), some leader of this sect collects some young people (but only of the male sex), and gives them many holidays, on which they dance and jump: he likewise entertains them with rice, and sometimes kills an ox for them, which must very naturally please these young people. During these holidays, they sometimes go into other villages, dance and jump there, and by these means endeavour to enlist more people; and, as I hear, more than two hundred young people are gone to the Seema, out of this country, in this year.

What the Seema properly is, no one knows except those who have formerly belonged to them. Some presume that it is a kind of food, which is given to the new members to eat; but this, as I have said before, is only supposition. As soon as the Seema is formed, these freshmen are conducted by their leaders into the woods; which happened, as I hear, a few days ago. There they must remain three months. Food is provided for them there, usually by their parents or mas-

ters: no other person is allowed to bring it to them, but one of those who have formerly been with them; none other being suffered to approach them. Should it happen, that during their abode in the wood they should see a woman, she would instantly be killed. Should a man approach them, he must either pay them well, or he would be beat by them most pitilessly. After a lapse of three months, they sometimes leave the woods, and travel from one village to another. But they are obliged to make a great noise on the road with their drums, to warn the travellers that they may get out of the way. The like rule they must also observe when they go through a village, that the inhabitants may be able to creep into their houses before they come: for this wandering sect has no liberty to enter the houses. But should any one be seen by them, either on the road, or out of the village, they use him very hardly, especially if it is a woman. They only are free, who have formerly belonged to the Seema. But the Whites they would not dare to use ill, as they know beforehand that they cannot be acquainted with the custom of the country. A little time before the rainy season, this wandering sect separate, and each of them returns to his own house. After their return, they do not speak for some weeks with the female sex, and are very temperate in eating, and wash themselves often in the day.

What I have here written relative to this Seema sect, is what I have gathered in conversation from Fantamani and others. Fantamani told me, that his master, in whose employ he was more than twenty years, once bought a slave, who had been formerly amongst the Seema sect. His master promised him instantly his liberty, if he would tell him really what Seema was, and what he had done in the woods: but the slave, however desirous he might be of his liberty, would not discover this secret to his master. At last the slave was taken away in a boat for sale. His master again asked him, "Wilt thou tell me what this Seema is, and what thou hast done in the wood? Thou shalt then not be sold, but from this moment have thy liberty." The slave replied: "Master, I now see that I shall be sold

to a foreign country, and I have a great desire to be free; and I am fully convinced that you would give me my liberty, if I would tell you what Seema is, and what I have done in the woods: but I neither can nor dare tell you." This poor slave, therefore, suffered himself rather to be sold, than to discover the secret.

I asked Fantamani if he could not fetch back the five people, who ran away from him to the Seema. But he said, he might indeed make an attempt, but would be able to do nothing; especially as Mongè Packe was the principal of this Seema sect, who, together with the other Chiefs of the country, endeavour to propagate this evil custom.

The female sex has likewise a kind of Seema sect among themselves; but which is not near so rigid as that amongst the men. When a person joins this sect, she must be circumcised by one of those belonging to the sect. She must likewise, as I hear, make a certain Seema; and seclude herself for a time, either in the wood or in a meadow, where she must be circumcised, and where no man approaches. This Seema is not performed every year; sometimes five or six years pass over. Many of the inhabitants are fixed in the opinion, that a person who has been amongst this Seema sect, cannot be unfaithful to her husband; on which account a man has no objection when some of his wives join the Seema.

Dec. 12th. To-day I had opportunity to send a letter to my Brethren in Sierra Leone; in which I informed them of my conversation with Mr. Curtis, relative to the house of which he offered to make a present, and the children whom he wished us to instruct. I declared to them, at the same time, my opinion as follows: In the first place, such a house as Mr. Curtis offered, we should not be able to build with 400*l.* sterling. In the second place, we cannot look upon the traders' children as any thing but heathens. Thirdly, if we take none of their children to teach, then we may expect to have the traders as our double enemies. Fourthly, we may live in the country four or five years;

perhaps, ere we can say that we stand in no kind of need of the assistance of the traders.

Jan. 18th, 1808. I received a letter from my Brethren in Sierra Leone, relative to the house, of which Mr. Curtis offered to make us a present. The Brethren write me as follows: "If thou canst obtain the house in question for the use of the Mission, we, and the Governor, shall be very glad; and we Brethren promise to instruct traders' children: but come as soon as possible to Sierra Leone, that we may speak together upon the business.

Jan. 21st. Arrived at Mr. Curtis's. I informed him of my Brethren's intention relative to the traders' children in this country: at which he seemed much pleased, and immediately made over the house to me in writing, which a month ago he offered to present me with; and for which house he had paid, at the auction of the late Mr. Gray, 225 dollars. I immediately requested him to write me a Deed of Gift of the house, and he gave me the following:

"This is to certify, That I, the subscriber, do give unto Mr. Leopold Butscher, Missionary, for his own benefit and use, the Place called Bassia, in the Rio Pongas, formerly belonging to the late Mr. S. Gray, merchant, deceased.

"As witness my hand, this 22d Jan. 1808.

"BENJ. CURTIS,"

APPENDIX II.

(See Page 467.)

*Extracts from the Journal of the Missionary Butscher,
for March and April, 1808.*

MARCH 2d. Brethren Renner, Prasse, and I, left Sierra Leone, and sailed for Bassia in the Rio Pongas.

March 3d. We had no wind for some hours; but at noon the wind became favourable, and in the evening we passed the Isles De Los.

March 4th. We came into the Rio Pongas River, and were obliged to let go the anchor on account of the tide. We lay-to near Mr. L.'s Factory: on which account, having known him in Sierra Leone, we paid him a visit. He observed immediately what we were, and said that we should get many scholars; and asked us, at the same time, on what conditions we would receive them. We replied, we could not tell, until we had settled ourselves.

March 5th. We went in our ship further up the river, until we came to the branch which leads to Bassia; but, as there are a great many rocks in this arm, the Captain would not risk to go up with the ship: we therefore took the boat and went up. On our arrival at Bassia, we found our houses generally in good order, except some doors and locks which had been stolen away: but the former garden, and especially the place belonging to the houses, had a very desolate appearance; the fences being destroyed, and the posts taken away.

March 10th. Mongè Packe and Fantamani visited us. We requested the former, that he would shew us the ground which properly belonged to our house; but he

said, that he could not do this of himself, but Mongè Domba must likewise be present; and therefore he would appoint him to come hither the next Monday, that every thing might then be done which was needful.

March 14th. Mongè Packe, Mongè Domba, and other Chiefs, together with about one hundred Susoos, came to us. We told the Chiefs the reason of our coming into their country; and, at the same time, requested them that they would, in the presence of the people, give us possession of the land which had formerly belonged to the house. On which the Chiefs had a long conference: and, in the mean time, we offered them something to drink; but they would accept nothing until the business was settled.

At last they gave us possession of the land, as much as we chose to have; and promised us protection, both for us and our wives, in case any should come out to us.

After they had given us possession of the land which belonged to our houses, and had promised us protection, we then made a present to each of the Heads. We likewise gave a glass of rum to each of the Susoos, with which they were all well satisfied, and went home in the evening. The expenses incurred on this day may amount to fifty dollars.

April 6th. Before break of day, B^r Renner heard a noise near our goat-house. He immediately took a light and his gun, went down stairs, and with horror saw a leopard, which was endeavouring to get at a goat, and was so bold, that he was not frightened from his purpose, either by the light or the coming of B^r Renner, but run at him. His gun being loaded only with small shot, he had it not in his power to kill the leopard: he therefore retreated slowly; for the leopards usually follow their pursuers fiercely, if not mortally wounded. As B^r Renner returned, the leopard quitted his position, and went to the house which we had given to Wm. Fantamani, for himself and his wives to inhabit: he there pushed the door open and went in.

The women immediately heard his fierce snorting, and began to cry out. At last the leopard set off to the woods, without having done any material injury; excepting that one of our goats was a little wounded by him, and one of our dogs was so much hurt, that he scarcely escaped with life. Most probably he would have taken the dog along with him, if he had not been interrupted. I and B' Prasse neither saw nor heard any thing of this transaction, until B' Renner awaked us. In the afternoon the leopard came again, pretty near to our house. We immediately endeavoured to follow him: B' Renner shot at him, but missed his aim. We supposed that this leopard must be very hungry, or he would not have dared to come so near the houses in the day-time. The inhabitants here are very much afraid of a leopard, as they have been known to attack men, when impelled by hunger.

April 7th. Last night we and several of our people watched for the leopard. William Fantamani, and the Brethren Renner and Prasse, were well armed with guns: but as we believed that the leopard would not make his appearance before midnight, so we did not pay such particular attention to him, and some of us slept a little. But the leopard came before midnight, and attacked one of our dogs which lay at Brother Prasse's feet: the dog set up a frightful howl, at which we all took the alarm. Wm. Fantamani and B' Prasse fired at the same time; on which he left hold of the dog, and ran away wounded. Soon after, some of the Susoos came out of the neighbouring town to watch with us: one of these, who walked round about our houses where he saw the leopard, fired at him and hit him, so that he fell and gave a roar. Immediately every one ran together, and such as had guns fired at him, until he was quite dead. The satisfaction evident amongst the Brethren and the Susoos was very great, that this devouring animal was now destroyed. He was full four feet long, and two feet high: his skin is very beautiful.

April 25th. At our first coming here, I promised to pay a visit to Mongè Domba with my Brethren, as I

knew him to be well disposed towards me, when I lived with Fantamani. But this visit had been suspended, on account of many intervening circumstances, from one day to another, although we never lost sight of it, and therefore B^r Prasse and I visited him to-day. We took Wm. Fantamani with us as our interpreter. We had about two hours' journey from our house, before we reached Mongè Domba's town, which lies on an elevation on this side the river, eastward from us.

On our arrival, we were affectionately received both by Mongè Domba and the other inhabitants, who immediately encircled us. Mongè Domba ordered a mat to be laid on the ground, on which I seated myself; but I was so closely encircled by the people who welcomed us, and begged a little snuff, that I could scarcely bear the smell and heat.

They were just holding a *Kolingi* in the town, to which many people out of the neighbouring towns and villages are usually invited. A *kolingi* is a kind of feast in memory of some person deceased, held by the next of kin. On such occasions a great quantity of gurgibere (a wine prepared from roots), honey wine, and palm wine, is prepared, which is given to the guests, and by which the natives sometimes get very much intoxicated. For adult persons, three such *kolingis* are usually held; but none for children.

We conversed with Mongè Domba, in the presence of other Susoos, on the object of our coming into the country; and, amongst other things, I told him, that some in our neighbourhood, we had been informed, were not quite satisfied with us, although we had done them no evil. On which he said to me as follows:

“ I am your's and William Fantamani's landlord; and, because that I believe that you are come into the country to do good and not evil—to spread good things, and to instruct our children in useful knowlege; as such I will at all times defend you to the utmost; and, so long as I live, no man shall either disturb or injure you. And, further, in a few weeks I intend to give you my

own boy to be instructed: and besides this Monge Packé is landlord to Messrs. Renner and Prasse, who will certainly at all times protect and defend them."

Although we cannot entirely depend on human help and promises, we rejoice nevertheless at the liking and confidence shewn us by Mongè Domba. Mongè Packé has also, for his part, shewed himself at all times friendly towards us since we have been here. May the All-governing Lord continue to preserve the good disposition of the Chiefs towards us, and to endue us with wisdom from above, to the end that his Great Name may be glorified in us, and through us by others! Amen.

APPENDIX III.

(See Page 481.)

History of the Conversion of Two Arabians: From "THE STAR IN THE EAST," a Sermon, preached for the Society, by the Rev. Dr. BUCHANAN: pp. 23—29.

Two Mahometans of Arabia, persons of consideration in their own country, have been lately converted to the Christian Faith. One of them has already suffered martyrdom; and the other is now engaged in translating the Scriptures, and in concerting plans for the conversion of his countrymen. The name of the martyr is Abdallah: and the name of the other, who is now translating the Scriptures, is Sabat; or, as he is called since his Christian baptism, Nathaniel Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account which I shall now give to you. Some particulars I had from others. His conversion took place after the martyrdom of Abdallah, to whose *death* he *was consenting*; and he related the circumstances to me with many tears.

Abdallah and Sabat were intimate friends; and, being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adoration at the tomb of their prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, King of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted

to the Christian Faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia, then residing at Cabul*. In the Mahometan States, it is death for a man of rank to become a Christian. Abdallah endeavoured for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of the Christian Churches near the Caspian Sea. He accordingly left Cabul in disguise; and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognised him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian; and implored him, by the sacred tie of their former friendship, to let him escape with his life. "But, Sir," said Sabat, when relating the story himself, "I had no pity. I caused my servants to seize him; and I delivered him up to Morad Shah, King of Bochara. He was sentenced to die; and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went, and stood near to Abdallah. He was offered his life, if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he, as if the proposition were impossible to be complied with, 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm; his arm hanging by his side, with but little motion. A physician, by desire of the king, offered to heal the wound, if he would recant. He made no answer, but looked up stedfastly towards Heaven, like Stephen the first martyr, his eyes streaming with tears. He did not look with anger towards me. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, Sir," said Sabat, in his imperfect English, "he never changed, he never changed. And, when he bowed his head to receive the blow of death, all Bochara seemed to say, 'What new thing is this?'"

* The Armenian Christians in Persia have among them a few copies of the Arabic Bible.

Sabat indulged the hope that Abdallah would have recanted, when he was offered his life; but, when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, *seeking rest, and finding none*. At last he thought that he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English Government a Mufti, or expounder of Mahometan Law; his great learning, and respectable station in his own country, rendering him eminently qualified for that office.

And now the period of his own conversion drew near. While he was at Visagapatam, in the Northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic*. He read it with deep thought, the Koran lying before him. He compared them together; and, at length, the truth of the word of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek Christian Baptism; and, having made a public confession of his faith, he was baptised by the Rev. Dr. Kerr, in the English Church at that place, by the name of Nathaniel, in the twenty-seventh year of his age.

Being now desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the Scriptures into the Persian language. This work hath not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the East, being the general language of Western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the Gospel among his own countrymen; and, from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success. His first work is entitled, (Neama

* One of those copies sent to India by the "Society for Promoting Christian Knowledge."

Besharatin lil Arabi) "*Happy News for Arabia*;" written in the Nabuttee, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the Gospel, with copious authorities admitted by the Mahometans themselves, particularly by the Wahabians. And, prefixed to it, is an account of the conversion of the author, and an appeal to the members of his well-known family in Arabia, for the truth of the facts *.

The following circumstance in the history of Sabat ought not to have been omitted. When his family in Arabia had heard that he had followed the example of Abdallah, and become a Christian, they dispatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visagapatam, his brother presented himself in the disguise of a Faqueer, or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognised his brother. The assassin would have become the victim of public justice, but Sabat interceded for his brother, and sent him home in peace, with letters and presents, to his mother's house in Arabia.

And these, my brethren, are the instances I wished to lay before you, of the divine power of the Christian Religion recently exemplified in the East. The conversions of Abdallah and Sabat seem to have been as evidently produced by the Spirit of God, as any

* Sabat is now at Dinapore, in Bengal, with the Rev. Mr. Martyn, Fellow of St. John's College, Cambridge, Chaplain to the East-India Company, who is well qualified, by his knowledge of the Arabic and Persian languages, to superintend his labours. Mirza Fitrut, another celebrated Persian scholar, who visited England some years ago, is engaged as the coadjutor of Sabat in his translation. Mr. Martyn himself is translating the Scriptures into the Hindostanee language. Sabat, soon after his arrival in Bengal, visited the Baptist Missionaries at Serampore, and remained there for two months and a half, that is, from August to October 1807. Ever since that period he has been at Dinapore. Mr. Martyn, in his latest letters, speaks of his friend Sabat in terms of affection and admiration. Sabat accounted himself, at one time, the best mathematician and logician in Arabia. Mr. Martyn was senior Wrangler in Mathematics at Cambridge, in the year 1801.

conversion in the Primitive Church. Other instances have occurred in Arabia of a similar kind, and on the very borders of Palestine itself. These are like the solitary notices which, in other nations, have announced the approach of general illumination. John Huss, and Jerom of Prague, were not, perhaps, more talked of in Europe, than Abdallah and Sabat are, at this day, in Bucharía and Arabia.

What conclusion, then, shall we draw from these facts? It is this: that the time for diffusing our religion in the East is come.

APPENDIX IV.

(See Page 483.)

India considered as opening an extensive field for Missionary Labours: From Dr. BUCHANAN's Sermon, pp. 13—23.

FOR three centuries past, the Romish Church has diffused the *name* of Christianity throughout the East; and this success demonstrates how practicable it is to "propagate our religion" (in the common sense of that expression) throughout all nations of the world. Providence seems to have ordained this previous labour of the Romish Church, to facilitate the preaching of the true Gospel at the appointed time; for Christianity is found, even in its worst form, to possess a moral and civilizing efficiency.

But it is in the East as it is in the West—all are not Christians who are called Christians. *He is not a Christian which is one outwardly; neither is that baptism, which is outward in the flesh.* The fact was, the Romish Church preached Christianity in the East, *without the Bible.*

Let us now inquire what has been the consequence of sending the Bible to the East. It is nearly one hundred years since the Bible was sent to the Hindoos; but not by our country. This honour was given to the Protestant Churches of Denmark and Germany. It was sent to a certain nation in the South of India; for there are many nations in Hindostan. What then was the effect of giving them the Bible? It was the same as that which followed the giving the Bible to us, while we lay in almost Hindoo darkness, buried in the ignorance and superstition of the Church of Rome. It gave light and knowledge: God blessed his own word to the

conversion of the heart, and men began to worship him in sincerity and truth.

That province in India which was blessed with the Bible, hath since *seen a great Light*. During nearly the whole of the last century, multitudes of Hindoos, both Heathens and Roman Catholics, became members of the Protestant Church, one generation after another; and amongst them there has ever been found, according to the records of the Mission*, such a proportion of serious piety, as you might expect to find, when the Gospel is preached with faithfulness and zeal.

During the whole of the last century, Providence favoured them with a succession of holy and learned men, educated at the Universities of Germany; among whom was the venerable SWARTZ, called the Apostle of the East; and others not much inferior to him: men, whose names are scarcely known in this country, but who are as famous among the Hindoos, as Wickliffe and Luther are amongst us. The ministry of these good men was blessed in many provinces in the South of India, and the bounds of their churches are extending unto this day. The language of the country is called the *Tamul*; and the first translation of the Bible, in that language, was made, as we said, about a hundred years ago. Like Wickliffe's Bible with us, it became the father of many versions; and, after a succession of improved editions, it is now considered by the Brahmins themselves (like Luther's Bible in German) as the classical standard of the Tamul tongue.

A Jubilee has lately been celebrated in India, in honour of the Gospel. In the month of July 1806, a jubilee was observed by these Hindoo churches, in commemoration of the arrival of the two first Protestant Missionaries on the 9th of July 1706. The year 1806, being the *hundredth* year (or the second fiftieth) since the Gospel first visited their land, was to them *the year of jubilee*. The happy occasion had been long anticipated, and was marked with demonstrations of joy and gladness. The

* These Records are published in upwards of 30 volumes, thick 4to.

people, as we were informed, walked in procession to their churches, carrying palms in their hands, and singing the 98th Psalm; and, after offering up prayers and thanksgivings to the Most High, they heard a sermon suitable to the day. The sermon at the jubilee of Trichinopoly was preached by their aged Minister, the Rev. Mr. Pohle, from these words: *Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost**.

These were the effects of sending the Bible to the East. Men were *brought to a knowledge of the truth*; and, at the end of a hundred years, the natives kept the jubilee of the Bible.

Such, my brethren, was the Light in the South of India. And now a Light has sprung up in the North, of which you have heard. Our own country hath begun, though late, to dispense *the word of Life*. And, although the time has been short, the success has been great. In the North, in the West, and in Ceylon, translations of the Scriptures are going on in almost all the languages of Oriental India.

Our own country hath at length assumed an interest in diffusing the Gospel. *In the fulness of time*, we trust, her different societies have come forth, as with one consent, to begin the work of evangelizing the East. *In the fulness of time*, we trust, hath this country begun, by these instruments, to employ her great power, and her enlightened zeal, in extending the knowledge of the true God throughout the world.

We ought not to regret that the work is carried on by Christians of different denominations; for if they teach the religion of the Bible, their labour will be blessed. We have no contentions in India, like those in Britain, between Protestants of different names. There they are all friends. The strife there is between light and darkness; between the true God and an idol.

* See Accounts of the "Society for Promoting Christian Knowledge," just published.

So liberal and catholic is the Christian in Asia (while he looks over the map of the World, and can scarcely find where the Isle of Britain lies) that he considers even the term "Protestant" as being in a certain degree exclusive or sectarian. "The religion of the Bible," or, "the religion of Christ," is the name by which he would describe his creed. For when the idolater once abjures his own cast for the Gospel, he considers the differences of Protestants (if he ever hear of them) as being very insignificant. Indeed he cannot well understand them. In the great revolution that takes place in his mind (if his conversion be real) he cannot contemplate these minute objects. We ought not then, I say, to regret that different classes of Christians are employed in the work. For the case is an exact parallel of that recorded in the Gospel (Mark ix. 38.): *And John answering said, Master, we saw one casting out Devils in thy name, and he followeth not us; and we forbad him, because he followeth not us. But Jesus said, FORBID HIM NOT.*

On my arrival from India, a few months ago, I learned that a controversy had engaged the attention of the public, for some time, on the question of sending Missions to the East. In the future history of our country it will scarcely be believed, that in the present age an attempt should have been made to prevent the diffusion of the blessed principles of the Christian Religion. It will not be believed that an attempt should have been made to prove by argument, that it was wrong to make known the Revelation of the true God to our fellow-men; or if, in some instances it might be permitted (as in the case of *remote* nations) that we ought not to instruct *that* people who were affirmed to be the *most* superstitious, and *most* prejudiced; and who were *our own* subjects. We scarcely believe ourselves, that, twenty years ago, an attempt was made to defend the traffic in *slaves*; and that books were written to shew that it was humane in its character, just in its principle, and honourable to our nation. The discussion, therefore, that has taken place on the Civilization of the East, has been of important use. Men, in general, were not informed. The scene of action was remote, and the subject was new in almost

all its relations. Even to some of those persons, who had been in India, the subject was new. Just as in this country, if you were to ask certain persons whether they had any acquaintance with the *religious* world, they would say they had never heard there *was* such a world: so some from India hazarded an opinion concerning the "inveterate prejudices" of certain tribes in the East, who scarcely knew the geography of the country where they lived; what their religion was, or whether they had any religion at all. They had seen no Star in the East: they had heard of no Jubilee for the Bible. Like the spies of Israel, who brought back *an evil report* from Canaan, they reported that India was *no land of promise* for the Gospel; that the land was *barren*, and that the men were *Anakims*. But the faithful Swartz gave another testimony. He affirmed that it is *an exceeding good land*; and *his record is true*. He, who was best qualified to give an opinion on the subject; who preached among the Hindoos for nearly fifty years, founded churches among them in different provinces, established schools for their children, disseminated religious tracts in their own tongue, and intimately knew their language, manners, prejudices, and superstitions: he, who restored the Christian character to respect, after it had fallen into contempt; who was selected by the natives as an arbiter of their differences with the English, and whom both Hindoos and English loved and feared in his life, and honoured in his death*:

* At the funeral of Mr. Swartz, the Hindoo Rajah of Tanjore came to do honour to his memory in the presence of his Braminical court. *He covered the body with a gold cloth, and shed a flood of tears.* He afterwards composed an epitaph for him whom he called "his Father and his Friend;" and caused it to be inscribed on the stone which covers Swartz's grave, in one of the Christian churches of Tanjore.

The English also have pronounced a noble and affecting encomium on the character of this estimable missionary.

The Honourable the East-India Company have sent out to Madras a monument of marble, to be erected in the church of St. Mary at that place, to the memory of the Rev. Mr. Swartz, inscribed with a suitable epitaph; and they announced it, in their general letter, dated the 29th of October 1806, "as a testimony of the deep sense they entertained of his transcendent merit, of his unwearied labours in the cause of religion and piety, and of his public services at Tanjore, where the influence of his name and character was, for a long course of years, productive of important benefits to the Company." The Honourable Court further adds: "On no subject has the Court of Directors been

this good man, I say, differed in opinion from some, who have lately ventured to give a judgment in this matter: he affirmed that it was England's DUTY to make known the Revelation of the true God to her Indian subjects.

In the mean time, while men hold different opinions on the subject here, the great work goes on in the East. The Christians there will probably never hear of our dissensions; nor, if they should hear of them, would they be much interested about them. And on this point I judge it right to notice a very singular mistake, which appears to have existed on both sides of the question. It seems to have been understood that we have it in our power to prevent the progress of Christianity in India, if we wish so to do; if such a measure should be recommended by what is called "a wise policy." But we have *no* power to prevent the extension of the Christian Religion in India. We have it in our power, indeed, greatly to *promote* it, but we have no power to *destroy* it. It would be as easy to extinguish Christianity in Great Britain as in India. There are thousands of Christians in India—hundreds of thousands of Christians. And, while we are contending here, whether it be a proper thing to convert the Hindoos, they will go on extending the bounds of their churches, keeping their jubilees, and enjoying the blessings of the Gospel, regardless of our opinions or authority.....

While we are disputing here, whether the faith of Christ can save the heathens, the Gospel hath gone forth "for the healing of the nations." A congregation of Hindoos will assemble on the morning of the Sabbath, under the shade of a Banian tree, not one of whom, perhaps, ever heard of Great Britain by name. There the Holy Bible is opened; the word of Christ is preached with eloquence and zeal; the affections are excited; the voice of prayer and praise is lifted up;

more unanimous than in their anxious desire to perpetuate the memory of this eminent person, and to *excite in others an emulation of his great example.*" They direct, finally, "that translations shall be made of the epitaph into the country languages, and published at Madras; and that the native inhabitants shall be encouraged to view the monument."

and He, who hath promised his presence, *when two or three are gathered together in his name, is there in the midst of them to bless them*, according to his word.

These scenes I myself have witnessed ; and it is in this sense in particular I can say, *We have seen his Star in the East, and are come to worship him.*

LIST

or

COLLECTIONS, BENEFACTIONS, AND SUBSCRIPTIONS.

CONGREGATIONAL COLLECTIONS.

	£.	s.	d.
ABERNANT and CYNWIL, Carmarthenshire; by Rev. JOHN DAVIES: Two Collections	4	4	0
ASHAMSTED, Berks, Parish Church of; by Rev. JOSEPH MAUDE, M. A. Two Collec- tions	18	10	0
By Rev. JOHN FLOCKTON, B. A.	7	12	9
By Rev. J. H. STEWART, M. A.	11	15	1
	37	17	10
ASTON SANDFORD, Bucks, Parish Church of; by Rev. THO. SCOTT: Six Collections	136	2	9
BACUP, near Rochdale, Lancashire, Chapel of; by Rev. WILLIAM PORTER	10	1	0
BASILDEN, Berks, Parish Church of; by Rev. WM. MARSH, M. A.	3	3	7
BEGWLDY, by Rev. R. JAMES: Two Col- lections	3	0	0
BIRMINGHAM, St. Mary's Chapel; by Rev. EDWARD BURN, M. A.	58	1	2
BLACKHEATH Chapel; by Rev. T. T. THOMASON, M. A.	66	0	3
BLEDLOW, Bucks, Parish Church of; by Rev. NATHANIEL GILBERT: Three Collections	22	8	3
Ditto, by Rev. W. STEPHEN, B. A.	4	7	3½
BLEDLOW RIDGE Chapel; by Rev. NATHA- NIEL GILBERT	3	2	1½
BRECKVA, near Carmarthen, Parish Church of; by Rev. JOHN GRIFFITHS	3	18	10
BRISTOL, St. George's Church; by Rev. R. HART, M. A.	6	19	0

	£.	s.	d.
BRISTOL, St. James's Church; by Rev. CLAUDIUS BUCHANAN, D. D. . . .	110	8	0
CADOXTON, &c. near Cardiff, Parish Churches of; by Rev. HEZEKIAH JONES: Three Collections	12	12	0
CALDWELL, near Melton Mowbray; by Rev. Dr. FORD	12	1	0
CALLINGTON, Cornwall; by Rev. JAMES COFFIN	8	10	6
CAMBRIDGE, Church of the Holy Trinity: Two Collections: by Rev. CHARLES SIMEON, M. A.	112	2	6
Do. Do.; by Rev. H. MARTYN, B. D. . . .	51	0	9
Do. by Rev. T. THOMASON, M. A. . . .	35	0	0
	198	3	3
CARLISLE, St. Cuthbert's Church; by Rev. J. FAWCETT, M. A.	22	4	0
Do. Do.; by Rev. T. T. THOMASON, M. A.	37	12	0
	59	16	0
CASTLECOMER, Ireland, by Rev. HENRY IRWIN, B. A.	7	0	0
CHAPEL-LE-FRITH, by Rev. Mr. OLERENSHAW, of Mellor, Derbyshire	7	0	0
CLAPHAM, Parish Church of; by Rev. BASIL WOODD, M. A.	80	13	0
COLCHESTER, St. Peter's Church, for Rev. ROBERT STORRY, Vicar, M. A. by Rev. BASIL WOODD, M. A. of Bentinck Chapel	667	3	0
N. B. The sum of six hundred pounds was put into the plates by a Distinguished Family then resident in the neighbourhood of Colchester.			
DARLASTON, Staffordshire, Parish Church of; by the Rev. J. WALTHAM, M. A. Rector: Four Collections	48	1	8
DENENHAM, Parish Church of; by Rev. WILLIAM HURN, B. A. Vicar	10	2	1½
DEWSBURY, Yorkshire; by Rev. MATTHEW POWLEY, and Rev. JOHN BUCKWORTH	40	15	2
DINGESTOW and TREGARE, near Monmouth, Parish Churches of; by Rev. ISAAC MORGAN	2	0	0

CONGREGATIONAL COLLECTIONS. 519

	£.	s.	d.
EXMOUTH, Chapel of; by Rev. JOHN RYMER, M. A. Two Collections . . .	21	1	0
FAGAN's, ST. near Cardiff; by Rev. DANIEL JONES	2	0	0
FIDDOWN, Ireland, Parish Church of; by Rev. ROBERT SHAW, B. A.	4	0	0
HARWELL, Berks, Parish Church of; by Rev. G. KNIGHT, M. A. Two Collections	15	7	7½
HEPTONSTALL, near Halifax, Chapel of; by Rev. JOSEPH CHARNOCK	26	13	0
HOLMFIRTH, near Huddersfield, by Rev. THOMAS BALMFORTH	5	0	11½
HUDDERSFIELD, Parish Church of; by Rev. JOHN KNIGHT, M. A. of Halifax . . .	20	0	0
HULCOT, Bucks, Parish Church of; by Rev. JOHN SHEPHERD, M. A.	4	0	0
Ditto Ditto, by the Rev. JOHN BISHOP	4	11	6
Ditto Ditto, by Ditto	5	0	0
	13	11	6
HULL, St. John's Church; by Rev. THOMAS DIKES, M. A.	98	14	3
IPSWICH, St. Peter's Church; by Rev. EDWARD GRIFFIN	12	14	6
Ditto, Second Collection; by Rev. PHILIP GURDON, M. A. of Assington, Suffolk	17	1	6
KILMAGENNY, Parish Church of; by Rev. HANS HAMILTON, in 1805 and 1806 . . .	3	2	6
LANTVIHANGEL, Wales; by Rev. JOHN WILLIAMS	2	0	7
LEICESTER, Parish Church of St. Mary's; by Rev. T. ROBINSON, M. A. Vicar . . .	78	2	0
LEWES, Sussex, Parish Church of the Cliff; by Rev. THO. A. DALE, M. A. . .	16	0	0
LINKINHORNE, Cornwall; by Rev. JAMES COFFIN	7	13	6
LITTLE SHELFORD, near Cambridge, Parish Church of; by Rev. T. T. THOMAS-SON, M. A.	22	12	6
LLANBADANE; by Rev. TIMOTHY EVANS	5	5	0
LLANDOWROR, near St. Clears; by Rev. THOMAS EVANS	2	0	0

£. s. d.

LONDON, Parish Church of St. Andrew by the Wardrobe and St. Anne Blackfriars, before the Society, on the Fourth Anni- versary; by Rev. THOMAS T. BID- DULPH, M. A.	226	6	0
Ditto, Fifth Anniversary; by Rev. JOHN VENN, M. A.	205	0	0 $\frac{1}{2}$
Ditto, Sixth Anniversary; by Rev. EDWARD BURN, M. A.	236	0	1
Ditto, Seventh Anniversary; by Rev. BASIL WOODD, M. A.	256	9	4
Ditto, Eighth Anniversary; by Rev. T. ROBINSON, M. A.	324	1	3 $\frac{1}{2}$
Ditto, Ninth Anniversary; by Rev. LEGH RICHMOND, M. A.	331	1	0 $\frac{1}{4}$
Bentinck Chapel, St. Mary- le-bone; by Rev. BASIL WOODD, M. A. Minister: Five* Collections	559	2	0
N. B. The Five Collections, including Donations and Subscriptions, amounted to £1058. 3s. 0d.			
Parish Church of St. Mary Magdalen, Bermondsey; by Rev. WILLIAM MANN, M. A. Lecturer	23	11	2 $\frac{1}{2}$
	<hr/> 2161 10 0 $\frac{3}{4}$		
LONG SUTTON, Lincolnshire, Parish Church of; by Rev. CHARLES JERRAM, M. A.	31	4	0
LOUDWATER, near High Wycombe, Chapel of; by Rev. WM. PRYCE: Four Col- lections	127	1	2
LYNN REGIS, Parish Church of St. Marga- ret, with the Chapel of St. Nicholas; by Rev. EDWARD EDWARDS, M. A.; and Rev. ROBERT HANKINSON, M. A.	42	4	3
MACCLESFIELD, by Rev. MELVILLE HORNE: Three Collections	50	10	0
MACHIN, near Newport, Monmouthshire, Parish Church of; by Rev. EDWARD EDWARDS	1	9	6

* For Two Collections, pp. 231, 232, of this volume, read THREE:
and for THREE Collections, p. 368, read FOUR.

CONGREGATIONAL COLLECTIONS. 521

	£.	s.	d.
MANCHESTER, at St. James's Church; by			
Rev. Dr. BAYLEY	40	0	0
MANACHLOGDDU; by Rev. Mr. WILLIAMS	5	5	0
MATLOCK; Parish Church of; by Rev.			
PHILIP GELL, M. A.	18	17	9
Ditto, Children of the Sunday Schools;			
by Ditto: Christmas-Day, 1808 . . .	4	11	5
MELLOR, Derbyshire, Chapel of; by Rev			
Mr. OLENRENSHAW: Two Collections	13	0	0
MILBORNE-PORT, Somersetshire; by Rev.			
WILLIAM OWEN: Six Collections . . .	46	19	8
MONK'S RISBOROUGH, Bucks, Parish Church			
of; by Rev. JOHN MOUNTFORT, M. A.			
Easter-Mondays, { 1807 . . . 14 10 11 $\frac{3}{4}$			
{ 1808 . . . 15 6 6 $\frac{1}{4}$			
{ 1809 . . . 14 8 0			
	44	5	6
NETTLEBED and BISSHILL, Oxfordshire;			
by Rev. J. H. STEWART, M. A. . . .	3	13	7
NICHOL FOREST, near Carlisle, Parish			
Church of; by Rev. Mr. JACKSON: Two			
Collections	10	15	0
- NORTH FERRIBY, near Hull, Parish Church			
of; by Rev. THOMAS SCOTT, Rector			
of Aston Sandford, Bucks	16	7	6
OLNEY, Bucks; by Rev. CHRISTOPHER			
STEPHENSON, M. A. Vicar: Five Collec-			
tions	58	0	3
Do. by Rev. G. B. MITCHELL	16	13	6
Do. by Rev. LEGH RICHMOND	12	3	0
	86	16	9
READING, St. Lawrence's Church; by			
Rev. WM. MARSH, M. A.	23	11	1
RIBBESFORD, near Bewdley, Worcester-			
shire; by Rev. JOHN CAWOOD, M. A. .	10	10	0
ROWLEY REGIS, near Birmingham . . .	8	0	0
SCALEBY, near Carlisle, Parish Church of;			
by Rev. J. FAWCETT, M. A.	5	5	0
Ditto, 2d Collection, by Rev.			
Mr. JACKSON	9	1	0
Ditto, 3d Collection, by Rev. T.			
T. THOMASON, M. A.	5	17	6
	20	3	6

	£.	s.	d.
SHREWSBURY, St. Alkmond's Church; by Rev. HENRY CAMPBELL	33	8	2
SLAITHWAIT, near Huddersfield, York- shire, Parish Church of; by Rev. Mr. WILSON	10	0	0
SLEAFORD, Lincolnshire; by Rev. J. CLARKE	9	4	0
SOUTH PETHERTON, Somersetshire, Pa- rish Church of; by Rev. J. W. MID- DLETON, M. A.	17	0	0
SWALLOWFIELD, Berks; by Rev. Mr. SMITH	12	0	0
TALSARN, near Lampeter, Cardiganshire; by Rev. JOHN HUGHES: Two Collec- tions	32	19	0
THORNTON CHAPEL, near Bradford, Yorkshire	4	0	0
TURVEY, Bedfordshire, Parish Church of; by Rev. LEGH RICHMOND, M. A. Rector: Two Collections	24	3	0
ULSTRAD and LANDEVODUG, Glamorgan- shire, by Rev. JOHN JONES	1	1	0
WALTERSTONE, by Rev. JOHN ROGERS	1	16	0
WESTON UNDERWOOD, by Rev. Messrs. BEAN, STEPHENSON, and MITCHELL: Four Collections	25	10	4
WORTON, Oxfordshire, Parish Church of; by Rev. DANIEL WILSON, M. A.	13	2	10
WRESTLINGWORTH; by Rev. WILLIAM CURTIS, B. A.: Two Collections	14	6	1
YORK, Parish Church of St. Saviour's; by Rev. JOHN GRAHAM, M. A.	23	14	6

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*Those marked thus *, are Donations.*

N. B. All Donations under Five Pounds entered in the former Reports, are omitted in this.

The Committee beg leave to suggest to Country Subscribers, the conveniency of appointing some friend in town to pay their Subscriptions regularly when annually called for by the Collector.

A

	£.	s.	d.
Abdy, Rev. W. J. M. A. <i>Charles-str. Horsleydown</i>	1	1	0
Abington, William, Esq. <i>Lisson Green</i> - -	1	1	0
Adam, J. W. Esq. <i>New Grove House, Mile End</i>	1	1	0
Adams, John, Esq. <i>Leicester</i> - - - - -	2	2	0
Adderley, C. C. Esq. <i>St. John's Col. Oxford</i>	1	1	0
Ainsworth and Bentley, Messrs. <i>Bolton</i> - -	1	1	0
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Alderson, Rev. Jos. M. A. Rector of <i>Heavingham</i>	2	2	0
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Allen, Rev. S. Vicar of <i>Lynn Regis, Norfolk</i>	1	1	0
Alsager, Mr. C. <i>Wakworth</i> - - - - -	2	2	0
Anderson, Mr. Thomas, <i>Colchester</i> - - -	1	1	0
Anderson, Mrs. <i>ditto</i> - - - - -	0	10	6
Anderton, Mr. <i>Windmill-street</i> - - - -	1	1	0
Angas, Mr. John, <i>Newcastle</i> - - - - -	1	1	0
Angas, Miss, <i>Bridport</i> - - - - -	1	1	0
*Anonymous - - - - -	21	0	0
*Anonymous, per Rev. Basil Woodd - - -	3	0	0
Anonymous - - - - -	1	0	0
Archer, Mr. <i>Oxford</i> - - - - -	0	10	6
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*A. T. - - - - -	50	0	0
*Atkinson, Thomas, Esq. <i>Huddersfield</i> - -	21	0	0
Ditto, annually - - - - -	2	2	0
Atkinson, Law, Esq. <i>ditto</i> - - - - -	2	2	0

B

Barham, Right Hon. Lord, <i>Barham Court</i> -	5	5	0
B. - - - - -	2	2	0

	£.	s.	d.
B. E. - - - - -	0	10	6
Babbs, Rev. Mich. <i>Lyme Regis, Dorset.</i> -	3	3	0
Babington, T. Esq. M. P. <i>Rothley Temple, Leices.</i> -	5	5	0
Bacon, Miss, <i>Clapham</i> - - - - -	1	1	0
Bacon, Miss Mary - - - - -	1	1	0
Bacon, John, Esq. <i>Paddington</i> - - - - -	1	1	0
Bailey, Miss, <i>Upper Homerton</i> - - - - -	1	1	0
*Bainbridge, Thomas, Esq. <i>Guildford-street</i> -	21	0	0
Ditto, annually - - - - -	2	2	0
Baker, Mr. Thomas, <i>Shrewsbury</i> - - - - -	0	10	6
Baker, Rev. Dr. Richard, <i>Cawston, Norwich</i> -	2	2	0
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Barber, John, Esq. <i>Camberwell</i> - - - - -	2	2	0
Barker, Rev. W. M. A. <i>Silverton, near Exeter</i> -	2	2	0
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Barnes, Mrs. <i>Colchester</i> - - - - -	1	1	0
Barry, Richard, Esq. <i>Portman-place</i> - - - - -	1	1	0
Barry, Mrs. <i>ditto</i> - - - - -	1	1	0
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Barwick, Mr. Thomas, <i>Rawden, near Leeds</i> -	1	1	0
*Bates, Benjamin, Esq. <i>Brunswick-square</i> -	21	0	0
*Bates, Ely, Esq. <i>Blackheath</i> - - - - -	10	0	0
Ditto, annually - - - - -	2	2	0
Bates, Rev. G. F. M. A. <i>Hatton Garden</i> - -	1	1	0
Batley, William, Esq. <i>Blackheath</i> - - - - -	1	1	0
Beasley, Mr. <i>Kimbolton, Hants</i> - - - - -	1	1	0
Beecroft, Mrs. <i>Kirkstall Forge, near Leeds</i> -	0	10	6
Beedle, Mr. <i>East-street</i> - - - - -	1	1	0
Bennett, Mrs. Elizabeth, <i>Islington</i> - - -	1	1	0
Bentley, Mrs. <i>Lisson-green</i> - - - - -	1	1	0
Bentley, Miss, <i>Great Ormond-street</i> - - -	2	2	0
Bergue, Miss, <i>Ireland</i> - - - - -	1	1	0
Best, George N. Esq. <i>Essex-street</i> - - -	1	1	0
Bewicke, Mrs. <i>Bloomsbury-square</i> - - -	2	2	0
Beynon, Rev. Edmund Turner, M. A. <i>Carshalton</i> -	2	2	0
Biddulph, Mrs. Sen. <i>Bristol</i> - - - - -	1	1	0
Biddulph, Rev. T. T. M. A. Min. of St. James's, <i>Bristol</i> - - - - -	1	1	0
Billing, Mrs. Jun. <i>John-street, Edgware Road</i> -	1	1	0
Billingsley, Edw. Esq. <i>Lisson-grove</i> - - -	1	1	0
Binks, Mr. Simon, <i>Durham</i> - - - - -	0	10	6
Birch, Charles, Esq. <i>Brixton Hill</i> - - - -	2	2	0

	£.	s.	d.
Bird, Mr. <i>Stoke Newington</i> - - - - -	1	1	0
Bishop, Mr. M. <i>Blackheath</i> - - - - -	1	1	0
Bishop, Rev. J. Rector of <i>Hulcot, Bucks</i> - -	1	1	0
Bishop, Mrs. <i>Hensbridge, Somersetshire</i> -	1	0	0
Black, Mr. Alexander, <i>Islington</i> - - - - -	1	1	0
Blackbone, Mr. W. <i>Little Coggleshall</i> - -	0	10	6
Blackiston, Rev. John, <i>Little Barford, Beds.</i>	2	2	0
Blackmore, Mr. <i>Sampford Peverell</i> - - - -	0	10	6
Blair, William, Esq. <i>Great Russell-street</i> -	1	1	0
Blason, Mr. Robert, <i>Hatton Garden</i> - - -	1	1	0
*Bliss, Edward, Esq. <i>Lakenheath</i> - - - -	2	2	0
Blunt, Mr. William, <i>Red-cross-street, Borough</i>	1	1	0
Boase, Henry, Esq. <i>Pall Mall</i> - - - - -	5	5	0
Booth, Miss, <i>Bridlington, Yorkshire</i> - - -	1	1	0
Borrows, Mr. William, <i>Colchester</i> - - - -	1	1	0
Bosworth, Mr. Daniel, <i>Holdenby, Northampt.</i>	1	1	0
Bourdillon, Rev. T. M. A. Vicar of <i>Fenny Stanton</i>	2	2	0
Bowes, Mrs. <i>Carlisle</i> - - - - -	1	1	0
Bowles, Charles, Esq. <i>Weymouth</i> - - - - -	3	3	0
Bowles, Mr. Francis, <i>Bristol</i> - - - - -	1	1	0
Bowles, Miss, <i>ditto</i> - - - - -	1	1	0
Boyce, Mrs. <i>York-street, Covent Garden</i> -	1	1	0
Boyle, Mr. Michael, <i>Colchester</i> - - - - -	1	1	0
*Bradney, Joseph, Esq. <i>Clapham</i> - - - - -	5	5	0
Brandon, Samuel, Esq. <i>Newington, Surry</i> -	2	2	0
Brassy, Mrs. <i>Chester</i> - - - - -	1	1	0
Ditto, for a Friend - - - - -	0	10	6
Bratt, Mr. <i>Bristol</i> - - - - -	1	1	0
Bridge, Mrs. <i>Coggleshall</i> - - - - -	0	10	6
Brindley, Rev. Henry, <i>Lacock, Wilts</i> - -	1	1	0
Brook, Mrs. <i>Highgate</i> - - - - -	1	1	0
—, Friend, by her - - - - -	1	0	0
Brooks, Mrs. <i>Camberwell Green</i> - - - -	1	1	0
Brooks, Mr. <i>Millman-street</i> - - - - -	1	1	0
Brougham, James, Esq. <i>Finsbury Place</i> - -	2	2	0
Broughton, Mr. Nicholas, <i>Snowhill</i> - - -	1	1	0
Brown, Rev. D. M. A. Provost New Col. <i>Calcutta</i>	1	1	0
Brown, Mr. John, Aq. <i>Pall-Mall</i> - - - -	2	2	0
Brown, Mrs. Cath. <i>Raven Row, Spitalfields</i> -	1	1	0
Brown, Mr. Tho. <i>Muscovy-court, Tower-hill</i>	2	2	0
Brown, Mrs. <i>Pall Mall</i> - - - - -	1	1	0
Brown, Mrs. Eliz. <i>York</i> - - - - -	1	1	0
Brown, Mr. George, <i>York</i> - - - - -	1	1	0

	£.	s.	d.
Brown, Miss, <i>Clapham</i> - - - - -	1	1	0
Browne, Messrs. T. and J. <i>Carlisle</i> - - -	0	10	6
Brownlow, Mr. William, <i>Fleet-street</i> - - -	1	1	0
Buckle, Rev. William, M. A. Vicar of <i>Pyrton</i>	1	1	0
Buckworth, Rev. John, <i>Dewsbury</i> - - -	1	1	0
Budd, Mrs. <i>Battersea Rise</i> - - - - -	2	2	0
Budd, Rev. Henry, M. A. <i>Bridewell Hospital</i>	1	1	0
Budd, Rev. Richard, M. A. <i>Battersea Rise</i> -	1	1	0
Bull, Rev. John, A. B. <i>Coggleshall</i> - - -	1	1	0
Bull, Rev. John, <i>Bristol</i> - - - - -	1	1	0
Bull, Rev. John, M. A. Rector of <i>Pentlow, Essex</i>	1	1	0
Bull, Rev. Thomas, <i>Eldon, Suffolk</i> - - -	1	1	0
Bumpstead, Mr. John, <i>Bishopsgate-street</i> -	1	1	0
Burgess, Edw. Esq. <i>Salisbury Place, New Road</i>	1	1	0
Burgess, Bryant, Rev. <i>ditto</i> - - - - -	1	1	0
Burnett, Mrs. Anna, <i>Elland, Yorkshire</i> - -	1	1	0
Burnett, Miss, <i>ditto</i> - - - - -	2	2	0
Burnett, Rev. John, B. A. - - - - -	2	2	0
*Burnett, J. Esq. by Rev. Basil Woodd - -	3	0	0
Burrows, Mr. <i>Portman Place</i> - - - - -	1	1	0
Bushby, Thomas, Esq. <i>Arundel, Sussex</i> - -	1	1	0
Butcher, Mr. Robert, <i>Spa Fields</i> - - - -	1	1	0
Butcher, Mrs. <i>Hascomb</i> - - - - -	1	0	0
Butler, Mr. Thomas, <i>Kirkstall Forge, near Leeds</i>	1	1	0
Butler, Mrs. <i>ditto</i> - - - - -	0	10	6
Butler, John, Esq. <i>Brunswick-square</i> - - -	1	1	0
Butterworth, Mr. Joseph, <i>Fleet-street</i> - -	1	1	0
*Buxton, Rev. J. Rector of <i>Carleton Rode,</i> <i>Norfolk</i> - - - - -	15	0	0

C

Cade, Mrs. by Rev. Basil Woodd - - -	1	1	0
Caddick, Mr. <i>Tewksbury</i> - - - - -	1	1	0
Campbell, Rev. H. <i>Shrewsbury</i> - - - -	1	1	0
Cammeyor, Mr. Charles - - - - -	2	2	0
Cannon, Mr. George, <i>Cheapside</i> - - - -	1	1	0
*Capper, R. Esq. F.R.S. F.A.S. <i>Lincoln's-inn</i>	30	0	0
Capps, Mr. <i>King-street, Grosvenor-square</i> -	1	1	0
*Carbery, Right Hon. Lady - - - - -	50	0	0
Cardale, W. Esq. <i>Bedford-row</i> - - - -	2	2	0
*———, Lady, of <i>Bristol Hot Wells</i> , by him	5	0	0
Cardale, Mr. John, <i>Stourbridge</i> - - - -	1	1	0

	£.	s.	d.
Carr, Mr. S. P. <i>Colchester</i> - - - - -	1	1	0
Carr, Rev. J. A. M. A. Rector of <i>Hadstock, Essex</i>	1	1	0
Carr, Rev. E. B. A. Rector of <i>Kilmacow, Kilkenny</i>	1	1	0
Cater, Mr. Samuel, <i>St. Paul's Church-yard</i>	1	1	0
Cater, Mrs. <i>ditto</i> - - - - -	1	1	0
Catlett, Mr. James, <i>Nottingham</i> - - - - -	1	1	0
Caulfield, Rev. Hans, B. A. Prebend. of <i>Kilmanagh</i>	1	1	0
Caulfield, Rev. Charles, <i>Killymarw</i> - - - - -	1	1	0
Chambers, Rev. C. C. A. B. Stud. Ch. Ch. <i>Oxf.</i>	0	10	6
Chambers, Mr. Jonathan, <i>Borough</i> - - - - -	1	1	0
Channing, Miss, <i>Staines</i> - - - - -	1	1	0
Charles, Rev. T. B. A. <i>Bala, Merionethshire</i>	0	10	6
*Chatterton, T. Esq. <i>Waplington, near York</i>	100	0	0
Cheatham, Mr. Jos. <i>Eagle-court, St. John's-lane</i>	1	1	0
Clare, Mr. William, <i>Clerkenwell-close</i> - - - - -	1	1	0
Clark, Richard, Esq. Chamberlain of <i>London</i>	1	1	0
Clark, Rev. Geo. M. A. <i>Royal Military Asylum, Chelsea</i> - - - - -	2	0	0
Clarke, Anthony, Esq. <i>Caroline-pl. Guildford-st.</i>	1	1	0
Clarke, Mr. John, <i>Castle-street, Holborn</i> - - - - -	1	1	0
*Clarke, T. Esq. <i>Swakely House, Uxb. 2 Don.</i>	30	0	0
Clarkson, Mrs. <i>Cumberland</i> - - - - -	1	1	0
Clayton, Rev. George, <i>Watworth</i> - - - - -	1	1	0
Clough, Miss, <i>York</i> - - - - -	1	1	0
Coade, Samuel, Esq. late of <i>Lyne Regis, Dorset</i> , deceased, a Legacy - - - - -	19	19	0
Coates, Mr. <i>Tilney, near Lynn</i> - - - - -	1	1	0
*Codd, Richard, Esq. <i>Louth</i> : Five Donations	5	0	0
Collett, Rev. Robert, M. A. <i>Wormwood-street</i>	1	1	0
Collinson, Mr. Edward, <i>Lombard-street</i> - - - - -	1	1	0
Colston, Mrs. Susanna - - - - -	1	1	0
Collyer, Rev. W. B. <i>Blackheath-hill</i> - - - - -	1	1	0
Compigny, James, Esq. <i>Guildford-street</i> - - - - -	1	0	0
Condell, Mr. William, <i>New Bond-street</i> - - - - -	1	1	0
Cook, Mr. John, <i>Broughton, Lancashire</i> - - - - -	1	1	0
Cooper, Rev. E. M. A. Rec. of <i>Hamstall Ridware</i>	1	1	0
Cooper, Mr. Edmund, <i>East Dereham</i> - - - - -	1	1	0
Cottam, Rev. Robert, B. A. <i>Bromsgrove</i> - - - - -	1	1	0
Cottrill, Mrs. <i>Worcestershire</i> - - - - -	1	1	0
Coulthurst, Rev. H. W. D. D. Vicar of <i>Halifax</i>	1	1	0
Cox, Mr. John, <i>Bream's Build. Chancery-lane</i>	1	1	0
Cox, Rev. Mr. <i>Broughton Ashley, Leicestersh.</i>	1	1	0
Coxon, Mr. W. <i>Gainsford-street, Horsleydown</i>	1	1	0

	£.	s.	d.
Crabtree, Mr. Joshua, <i>Aldermanbury</i> - -	1	1	0
Crosby, Mr. <i>York</i> - - - - -	1	1	0
Crossthwaite, Rev. J. <i>Egdeen</i> , near <i>Petworth</i>	0	10	6
Crouch, Rev. Isaac, M.A. <i>Oxford</i> - - - -	1	1	0
Crowther, Rev. S. M.A. Vicar of <i>Christ Church</i>	1	1	0
*-----, Friend, by him - - - -	5	0	0
Crowther, Rev. John, <i>Hayfield</i> , <i>Derbyshire</i> -	1	1	0
Cunningham, John, Esq. <i>Chelsea</i> - - - -	2	2	0
Curling, Jesse, Esq. jun. <i>Bermondsey</i> - -	1	1	0
Curtis, Rev. W. B. A. <i>Wrestlingworth</i> , <i>Beds.</i>	2	2	0

D

*Daling, Richard, Esq. <i>New Grove</i> , <i>Bromley</i>	10	0	0
Davenport, Mr. S. <i>Lime-street</i> - - - - -	1	1	0
Davids and Taylor, Messrs. <i>Crayford</i> , <i>Kent</i>	5	0	0
Davies, Rev. John, M.A. <i>Claworth</i> , near <i>Bawtry</i>	2	2	0
Davies, Rev. E. Rector of <i>Coychurch</i> - - -	1	1	0
Davies, Rev. John, Vicar of <i>Llanidloes</i> - -	1	1	0
Davies, Rev. Joshua, <i>Goytre Lodge</i> - - -	0	10	6
*Davies, Mr. James, <i>Gracechurch-street</i> -	5	5	0
Ditto, annually - - - - -	2	2	0
Davis, Mrs. <i>Chelsea</i> - - - - -	1	1	0
Davis, Rev. David, <i>Llanvirnach</i> , <i>Cardigansh.</i>	1	1	0
Daw, William, Esq. <i>Paddington</i> - - - - -	2	2	0
Daw, Mrs. - - - <i>ditto</i> - - - - -	2	2	0
Dawes, William, Esq. <i>Sierra Leone</i> - - -	1	1	0
Day, Rev. William, M. A. <i>Bristol</i> - - -	0	10	6
D. A. - - - - -	0	10	6
Dealtry, Rev. Professor, <i>East India College</i>	1	1	0
Denton, Mr. S. <i>Oxford</i> - - - - -	0	10	6
Dikes, Rev. Thomas, LL.B. <i>Hull</i> - - - -	1	1	0
-----, Friend, by him - - - -	1	1	0
Dixon, William, Esq. <i>High-street</i> , <i>Borough</i> -	2	2	0
Dixon, Mr. Joshua, <i>Leeds</i> - - - - -	1	1	0
* - - Ditto - - - - -	0	10	6
Dobbs, Mr. Henry, <i>Bridge-street</i> , <i>Blackfriars</i>	5	5	0
Dobson, Mr. Thomas, <i>Dean-street</i> , <i>Soho</i> -	1	1	0
Dod, J. C. Esq. <i>Mortimer</i> , <i>Berks</i> - - -	1	1	0
Dodsworth, J. Esq. <i>York</i> - - - - -	1	1	0
Dover, Mr. George, <i>Bartholomew-close</i> - -	1	1	0
Douglass, Miss, <i>Bristol</i> - - - - -	1	1	0
Downing, Rev. G. M.A. Prebendary of <i>Ely</i>	1	1	0
Downing, Rev. S. <i>Moneybeg</i> , <i>County of Carlow</i>	0	10	6

	£.	s.	d.
Draper, Rev. Henry, D. D. <i>Cheshunt</i> - - -	1	1	0
Ducroz, Miss, <i>Brook-street, Holborn</i> - - -	1	1	0
Dundersdale, Mr. Henry, <i>Leeds</i> - - - -	3	3	0
Dyson, Miss - - - - -	1	1	0

E

Earle, Joseph, Esq. <i>Watling-street</i> - - -	1	1	0
E. B. - - - - -	0	10	6
*Edinburgh, T. M. by Rev. B. Woodd - - -	2	2	0
Edwards, Rev. E. M. A. Lecturer of <i>Lynn Regis</i>	3	3	0
*Edwards, Mrs. by Rev. Basil Woodd - - -	1	1	0
Edwards, T. H. Esq. <i>Madeira</i> - - - - -	3	3	0
Elliot, Charles, Esq. <i>Clapham</i> - - - - -	2	2	0
*Elmsall, Edward, Esq. <i>Thornhill</i> - - -	21	0	0
Elmsall, Mrs. <i>Thornhill</i> - - - - -	10	0	0
*Elsley, Greg. Esq. <i>Patrick Brompton, Yorks.</i>	15	15	0
Ditto, annually - - - - -	3	3	0
*Elsley, Mrs. B. ditto - - - - -	10	10	0
Emra, Rev. J. <i>Bristol</i> - - - - -	1	1	0
*Etherington, Sir Henry, Bart. <i>Hull</i> - - -	10	10	0
Evans, Mr. <i>St. James's-street</i> - - - - -	1	1	0
Evans, Mr. David, <i>Wyche-street</i> - - - - -	1	1	0
*Evans, George Freke, Esq. - - - - -	10	0	0
Eyre, Mr. George, <i>Hayfield, Derbyshire</i> -	0	10	6

F

Faber, Rev. G. S. M. A. R. of <i>Redmershall, Durham</i>	1	1	0
Faden, W. Esq. <i>Charing Cross</i> - - - -	2	2	0
Fancourt, Rev. W. Vicar of <i>Bletsoe, near Bedford</i>	1	1	0
Fancourt, Rev. W. L. M. A. <i>Southwark</i> - -	1	1	0
Fancourt, Rev. Thomas, B. A. <i>Charles's-square</i>	1	1	0
Farish, Rev. William, M. A. <i>Cambridge</i> - -	2	2	0
Farish, Miss, <i>Carlisle</i> - - - - -	0	10	6
Faulkner, Mrs. <i>Coppice-row</i> - - - - -	0	10	6
Faulkner, Mr. W. E. C. C. C. <i>Cambridge</i> -	0	10	6
Fawcett, Rev. John, M. A. <i>Carlisle</i> - - -	1	1	0
* - - - - - , Donations, by him - - -	8	5	0
Fawcett, Mr. <i>Scaleby Castle, Cumberland</i> -	1	1	0
Fawcett, Miss, <i>Carlisle</i> - - - - -	0	10	6
Fawcett, Mr. Joseph, <i>Knothrop, near Leeds</i>	2	2	0
*Fearon, Rev. Dr. <i>Windlesham, Surry</i> - -	21	0	0
*Fereday, J. Esq. <i>Cotwall-End</i> - - - -	2	0	0
Field, Mr. <i>Evesham, Worcestershire</i> - - -	1	1	0

	£.	s.	d.
*Fitzgerald, Rt. Hon. Lady Mary, <i>Charles-st.</i>	5	0	0
Ditto, annually - - - - -	3	3	0
Flavel, John, Esq. <i>Pulley, near Shrewsbury</i> -	1	1	0
*Flemyng, Captain, <i>Shrewsbury</i> - - - -	10	10	0
Ditto, annually - - - - -	5	5	0
Fletcher, Rev. Henry, <i>Twickenham</i> - - -	2	2	0
Flint, Mr. John, <i>St. Mary's School, Leicester</i>	0	10	6
Forbes, James, Esq. F.R.S. F.A.S. <i>Stanmore</i> -	1	1	0
Forbes, Mr. Charles - - - - -	1	1	0
Ford, Mr. William, <i>Shrewsbury</i> - - - -	1	1	0
Forest, Rev. William - - - - -	2	2	0
Foster, Rev. Henry, M. A. <i>Wilderness-row</i> -	2	2	0
*-----, T. H. by him - - - -	5	0	0
Foster, Rev. J.M.A. Vic. of <i>West Thurrock, Essex</i>	2	2	0
Foster, Rev. William, <i>Leeds</i> - - - - -	1	1	0
*Foston, <i>Leicestershire</i> , Benevolent Society at	2	0	0
Fowler, Rev. John, B. A. <i>Huntingdon</i> - -	1	1	0
Foyster, Rev. J. G. B. A. <i>Orpington, Kent</i>	1	1	0
France, Mr. Richard, <i>Shrewsbury</i> - - -	1	1	0
Francis, Mr. Wm. <i>Hanover-st. Hanover-square</i>	1	1	0
Freeman, Mrs. <i>Stoke Newington</i> - - - -	1	1	0
Friend, Mr. <i>Cumberland-street, New Road</i> -	1	1	0
Friend at <i>Bridport</i> - - - - -	1	1	0
Friend at <i>Redditch</i> - - - - -	1	1	0
*Friend - - - - -	21	0	0
*Friend - - - - -	5	0	0
*Friend, by Rev. Mr. King - - - - -	1	1	0
*Friend, by Mr. William Knight - - - -	1	1	0
Fripp, Miss, <i>Bristol</i> - - - - -	1	1	0
Fripp, Miss S. <i>ditto</i> - - - - -	1	1	0
Fripp, Mr. James, <i>ditto</i> - - - - -	1	1	0
Frost, Mr. James, <i>Hull</i> - - - - -	1	1	0
Frost, Mr. John, <i>ditto</i> - - - - -	1	1	0
Fry, Rev. Thomas, M. A. <i>Lock Hospital</i> -	1	1	0
Fulford, Mr. William, <i>Lad-lane</i> - - - -	1	1	0

G

*Gambier, Right Hon. Admiral Lord, <i>Iver</i>	21	0	0
Ditto, annually - - - - -	5	5	0
*-----, Lady N. by him - - - - -	10	0	0
G. Mrs. <i>Oxford</i> - - - - -	1	1	0
Gell, Rev. Philip, B. A. <i>Matlock, Derbyshire</i>	2	2	0
Gilbee, Rev. Earle, D.D. Rec. of <i>Barby, Northamp.</i>	1	1	0

	£.	s.	d.
Gilpin, Mr. <i>Marlow, Bucks</i> - - - - -	1	1	0
Gilpin, Rev. Joshua, Vicar of <i>Rockwardine, Salop</i>	1	1	0
*Gimber, William, Esq. <i>York</i> - - - - -	21	0	0
Ditto, annually - - - - -	1	1	0
Gimingham, Mr. John, <i>Newington</i> - - - - -	1	1	0
Glascott, Rev. C. M. A. Vicar of <i>Hatherleigh</i>	1	1	0
Godden, Mr. Henry, <i>Bucklersbury</i> - - - - -	1	1	0
Godfrey, Rev. H. M. A. Fell. <i>Queen's Col. Camb.</i>	1	1	0
Godfrey, Mr. <i>Colebrook-row</i> - - - - -	1	1	0
Goode, Rev. William, M. A. <i>Blackfriars Rectory</i>	2	2	0
*-----, Friend, by him - - - - -	5	0	0
*-----, A Well-wisher, by ditto	1	0	0
*-----, T. H. by ditto - - - - -	3	3	0
Godsall, Mr. James, <i>Colchester</i> - - - - -	0	10	6
Graham, Sir James, Bart. M. P. <i>Cavendish-square</i>	2	2	0
Graham, Lady Catherine - - - - -	2	2	0
Graham, Mr. <i>Carlisle</i> - - - - -	1	1	0
Graham, Rev. Fergus, LL. B. Rector of <i>Ar-</i> <i>thuret and Kirkandrews, Cumberland</i> -	1	1	0
Graham, Rev. J. Rec. of <i>St. Saviour's, York</i>	1	1	0
*-----, E. S. by him - - - - -	2	2	0
-----, E. G. by him - - - - -	1	1	0
-----, a Charity School, by ditto	0	10	6
*Grant, Charles, Esq. M. P. <i>Russell-square</i> -	21	0	0
*Grant, Rev. Moses, M. A. Preb. of <i>St. David's</i>	10	0	0
Ditto, annually - - - - -	2	2	0
*Gray, William, Esq. <i>York</i> - - - - -	21	0	0
Gray, Mr. and Mrs. <i>York</i> - - - - -	2	2	0
Greaves, Mr. William, <i>Clapham</i> - - - - -	1	1	0
Green, Rev. E. <i>Croft, near Spilsby</i> - - - - -	1	1	0
*Gregg, Mrs. by Rev. Basil Woodd - - - - -	5	5	0
*Greig, John, Esq. <i>Worcester</i> - - - - -	10	0	0
*Greig, Mrs. ditto - - - - -	5	0	0
Greig, Rev. John, M. A. ditto - - - - -	2	2	0
Grenfell, Miss Lydia, <i>Mazarion, Cornwall</i> -	1	0	0
Grimwood, John Matt. Esq. <i>Bloomsbury-place</i>	1	1	0
Grinfield, Mrs. <i>Bristol</i> - - - - -	5	0	0
Grinfield, Miss, <i>Bristol</i> - - - - -	1	1	0
Grundy, Rev. S. Perp. Cur. of <i>Chapel in le Frith</i>	0	10	6
Gurdon, Rev. Philip, M. A. <i>Assington, Suffolk</i>	3	3	0
Gurdon, Mrs. <i>Colebrooke-row, Islington</i> -	1	1	0

	£.	s.	d.
H			
Haddon, Mrs. <i>Wellington, Somersetshire</i>	0	10	6
Hadley, Samuel, Esq. <i>New-court, Swithin's-lane</i>	1	1	0
Hague, John, Esq. <i>Crow-nest, Dewsbury, York</i>	1	1	0
Hall, William, Esq. <i>Dublin</i>	2	2	0
Hall, Mr. William, <i>Hull</i>	1	1	0
Hall, Mr. Thomas, jun. <i>ditto</i>	1	1	0
Hall, Mr. R. S. <i>Hull</i>	1	1	0
Halliley, Mr. John, <i>Dewsbury, Yorkshire</i>	1	1	0
Hallward, Rev. John, M. A. Vicar of <i>Assington, Suffolk</i>	1	1	0
Hamilton, Rev. Hans, B. A. Rect. of <i>Knocktopher</i>	1	1	0
Hamilton, Mr. Thomas, <i>Paternoster-row</i>	1	1	0
Hankinson, Rev. R. M. A. <i>Lynn Regis</i>	2	2	0
Hardcastle, Jos. Esq. <i>Hatcham-house, Surry</i>	2	2	0
Hardyman, Rev. William, B. D. <i>Lynn Regis</i>	1	1	0
Hargreaves, Mrs. <i>Horseforth</i>	1	1	0
Harper, Joseph James, Esq. <i>Bledlow, Bucks</i>	1	1	0
Harris, Mr. Joseph, <i>St. Paul's Church-yard</i>	1	1	0
Harrison, Mr. Henry, <i>Shoe-lane</i>	1	1	0
*Harryman, Wm. Esq. <i>Highbury, Islington</i>	10	0	0
Harvey, Rev. Edmund, <i>Willians, Herts</i>	1	1	0
Hatchard, Mr. John, <i>Piccadilly</i>	1	1	0
Hatton, Rev. T. M. A. Rec. of <i>Waters Upton, Salop</i>	1	1	0
*Hawkes, Thomas, Esq. <i>Piccadilly</i>	10	10	0
Ditto, annually	2	2	0
Haydon, William, Jun. Esq. <i>Guildford, Surry</i>	1	1	0
Hayward, Rev. Michael, <i>Lakenheath, Suffolk</i>	0	10	6
*—————, Donations, by him	3	0	0
*Hearnden, Mr. Dav. P. <i>Ripley, Surry</i> : Six Donations	0	11	0
Helyer, Mr. <i>St. Andrew's-hill, Blackfriars</i>	1	1	0
*Hey, Rev. S. M. A. Vicar of <i>Steeple Ashton</i>	10	0	0
Hey, William, Esq. <i>Leeds</i>	5	5	0
Hey, Mr. William, Jun. <i>ditto</i>	1	1	0
Hey, Rev. William	50	0	0
Hill, Rev. Rowland, M. A. <i>Charlotte-street</i>	1	1	0
*Hill, Mr. John, <i>Chapel-street, Westminster</i>	5	0	0
Ditto, annually	1	1	0
Hill, Mrs. <i>Fore-street</i>	1	1	0
Hill, Mr. James, <i>Bedford-row</i>	1	1	0
Hitchin, Rev. R. H. B. D. <i>Falmouth</i>	1	1	0

	£.	s.	d.
Hitchin, Rev. T. M. B. A. <i>Plymouth Dock</i>	1	0	0
Hoare, Henry, Esq. <i>Mitcham, Surrey</i>	2	2	0
* ———, M. M. by him	10	0	0
Hoare, Rev. E. H. <i>Knuston Hall, H. Ferrers</i>	1	1	0
Hocken, J. Esq. <i>Falmouth</i>	1	1	0
Hodgkinson, Enoch, Esq. <i>Stamford-street</i>	2	2	0
*Hodson, Thomas, Esq. <i>Crutched-friars</i>	100	0	0
Hodson, Mrs. <i>Carlisle</i>	0	10	6
Holehouse, Mr. Charles, <i>Borough</i>	1	1	0
Hollier, William, Esq. <i>Love-lane</i>	1	1	0
*Hollifear, Rev. Wm. <i>Woolvey, Warwickshire</i>	2	12	6
Hollingsworth, Rev. N. M. A. <i>Hartlepool, Durh.</i>	1	1	0
Hollingsworth, G. L. Esq. <i>Darlington, ditto</i>	1	1	0
Holmes, Mr. John, <i>Guildhall</i>	1	1	0
Hooper, Mr. Stephen, <i>Watworth</i>	1	1	0
Horne, Rev. Melville, <i>Macclesfield</i>	1	1	0
Horner, Simon, Esq. Jun. <i>Hull</i>	1	1	0
Horner, Miss, <i>Hull</i>	1	1	0
Horsfall, Mr. Abraham, <i>Huddersfield</i>	2	2	0
Horsfall, Mr. John, Jun. <i>ditto</i>	1	1	0
Horton, Mr. <i>Highbury Grove</i>	1	1	0
Hoskin, J. Esq. <i>Plymouth</i>	1	1	0
*Howard, Miss, <i>Hull</i>	21	0	0
Ditto, annually	1	1	0
Howlette, Rev. J. B. D. <i>Foleshill</i>	1	1	0
Hudson, Mr. John, <i>Hull</i>	1	1	0
Hughes, Mr. Thomas, <i>Bunhill-row</i>	1	1	0
Hughes, Rev. Joseph, M. A. <i>Battersea</i>	0	10	6
Hull, Rev. G.	1	1	0
Hunter, Thomas, Esq. <i>Blackfriars</i>	1	1	0
Hurn, Rev. William, B. A. Vicar of <i>Debenham</i>	1	1	0
Hutton, Rev. I. L. LL.B. <i>Buckingham</i>	2	2	0

I

*Idle, Christopher, Esq. <i>Adelphi Terrace</i>	10	10	0
*Idle, G. Esq. <i>Highgate, Legacy by Executors</i>			
of the late	50	0	0
*Ignotus	24	0	0
*I. M. by Mr. Plenderleath, <i>Edinburgh</i>	2	2	0

J

J. S. <i>Upper Clapton</i>	1	1	0
Jackson, Mr. Joshua, <i>St. Mildred's-court</i>	2	2	0
Jackson, Mrs. <i>Thornhaugh-street</i>	1	1	0

	£.	s.	d.
James, Mrs. <i>Shrewsbury</i> - - - - -	0	10	6
Jarratt, Rev. Robert, M. A. Vicar of <i>Wellington</i>	2	2	0
* ———, Sundry Donations, by him	6	8	6
Jarratt, Miss, <i>Hull</i> - - - - -	1	1	0
*Jaumard, S. Esq. <i>Paddington</i> : 6 Donations	27	8	0
Jeanneret, Mr. Lewis, <i>Poultry</i> - - - - -	1	1	0
Jeffries, George, Esq. <i>Sloane-street</i> - - - - -	1	1	0
Jerram, Rev. Charles, M. A. <i>Chobham</i> - - - - -	1	1	0
Jekyll, Rev. Geo. M. A. R. of <i>West Coker, Somerset</i>	0	10	6
*Johnson, Mrs. <i>Reading</i> - - - - -	5	0	0
Ditto, annually - - - - -	1	1	0
Johnson, Rev. Rich. B. A. <i>W. Thurrock, Essex</i>	1	1	0
Jones, Rev. Thomas, <i>Mold</i> - - - - -	0	10	6
Jones, Mr. C. <i>Smithfield Bars</i> - - - - -	1	1	0
Jones, Rev. Thos. Curate of <i>Creton, Northamp.</i>	1	1	0
* ———, Sundry Donations, by him	32	16	0
Jones, Mrs. <i>Friars-place, Reading</i> - - - - -	1	1	0
Jones, Wm. Esq. <i>Wellington</i> - - - - -	1	1	0
Jenney, Wm. Esq. <i>Cumberland-street</i> - - - - -	2	2	0
*Jowett, Rev. Joseph, LL. D. <i>Cambridge</i> - - - - -	10	10	0
Ditto, annually - - - - -	2	2	0
Jowett, Rev. H. M. A. Rector of <i>Little Dunham</i>	2	2	0
Jowett, Mr. Benjamin, <i>Camberwell</i> - - - - -	1	1	0
Jowett, Mr. Joshua, <i>Holborn</i> - - - - -	1	1	0
Jowett, Rev. Jos. B. A. <i>Osbournby, Lincolnshire</i>	1	1	0

K

Kendall, Mrs. by Rev. B. Woodd - - - - -	0	10	6
Kendle, Mr. - - - - -	0	10	6
Kennerley, Mr. Thomas, <i>Bedford-court</i> - - - - -	1	1	0
Kettle, Mr. John, Jun. <i>Hamildon</i> - - - - -	0	10	6
Keymer, Mr. C. G. <i>Colchester</i> - - - - -	1	1	0
Keysall, Mrs. <i>Queen-square</i> - - - - -	1	1	0
*Kilvington, Tho. Esq. M. D. <i>Rippon, Yorks.</i>			
Three Donations - - - - -	91	0	0
Kilvington, Rev. Ed. M. A. Minister of <i>Ossett</i>	1	1	0
King, Rev. John, <i>Pertenhall, Bedfordshire</i>	1	1	0
King, Rev. John, M. A. <i>Clare, Suffolk</i> - - - - -	1	1	0
———, Friend, by him - - - - -	1	1	0
King, Mr. Benjamin, <i>Ipswich</i> - - - - -	1	1	0
King, Mr. George Tho. <i>Pudding-lane</i> - - - - -	1	1	0
King, Mr. Robert, <i>Hull</i> - - - - -	1	1	0
King, Mr. F. B. <i>Budge-row</i> - - - - -	1	1	0
*King, Mrs. R. - - - - -	0	7	0

	£.	s.	d.
Kirby, Mr. John, <i>Wellington, Somersetshire</i>	0	10	6
Knight, Rev. George, M.A. <i>Harwell, Berks</i>	1	1	0
Knight, Mr. William, <i>Gainsford-st. Horsleydown</i>	1	1	0
Knight, Mr. John, <i>Strand</i> - - - - -	1	1	0
Knightley, Lady, <i>Manchester-square</i> - -	1	1	0
Knowles, Rev. T. <i>Marsh Chapel, near Louth,</i> <i>Lincolnshire</i> - - - - -	1	1	0
König, William, Esq. <i>Amsterdam</i> - - -	1	1	0

L

Lady, a Young - - - - -	1	1	0
Lady A. by P. A. - - - - -	1	1	0
Lake, Rev. I. N. M. A. Lecturer of <i>St. Luke's</i>	1	1	0
Lambard, Miss, <i>Ash, near Wrotham, Kent</i> -	2	2	0
Langley, Mr. James, <i>Borough High-street</i> -	1	1	0
Langston, Rev. St. M.A. Rect. of <i>Little Horwood</i>	2	2	0
Lear, Rev. T. - - - - -	1	1	0
Lee, Miss Anne, <i>Beverley</i> - - - - -	1	1	0
Lee, Mr. John, <i>Hull</i> - - - - -	1	1	0
Leigh, Rev. Clement, <i>Newcastle-under-Line</i>	1	1	0
Leighton, Rev. Francis, <i>Shrewsbury</i> - - -	2	2	0
Leycester, Mrs. R. by Rev. B. Woodd - -	1	1	0
Lewton, Rev. Prof. <i>East India Coll. Herts.</i>	1	1	0
Lillingstone, A. S. Esq. <i>Lyme, Dorsetshire</i> -	5	5	0
Lind, Francis, Esq. <i>Bruton-street</i> - - -	2	2	0
Little, Mr. <i>Paddington</i> - - - - -	1	1	0
Lloyd, Rev. T. M.A. <i>Weedon Lois, near Tow-</i> <i>cester</i> - - - - -	1	1	0
Lloyd, Rev. R. M. A. <i>New Ormond-street</i> -	1	1	0
Lloyd, Rev. Simon, <i>Bala</i> - - - - -	1	1	0
Lloyd, Rev. John, <i>Barney, Norfolk</i> - - -	2	2	0
*Lloyd, Mrs. <i>Barney, Norfolk</i> - - - -	30	0	0
*Lodge, Mrs. <i>Carlisle</i> - - - - -	5	5	0
Ditto, annually - - - - -	1	1	0
*Lofthouse, Mrs. <i>York</i> - - - - -	5	0	0
Longmire, Rev. J. M. LL.B. Rec. of <i>Hargrave</i>	1	1	0
Longmire, Mrs. J. M. <i>Hargrave</i> - - - -	1	1	0
Longmire, Mrs. E. <i>Great Staughton</i> - - -	1	1	0
Lovekin, Miss, <i>Pimlico</i> - - - - -	1	1	0
Lowe, Rev. Simon, M.A. <i>Magdalen Col. Camb.</i>	1	1	0
Lowndes, Mr. William, <i>Cursitor-street</i> - -	1	1	0
Lucas, Rev. W. H. B. A. Minister of <i>Hartshad</i>	1	1	0
Ludlam, Thomas, Esq. <i>Sierra Leone</i> - -	2	2	0

£. s. d.

M

M. A. by Mr. Duthoit, <i>Bank</i>	-	-	-	-	-	1	1	0
M. M. S. by Rev. Mr. Steinkopff	-	-	-	-	-	1	1	0
Maberley, Mr. George, <i>Walthamstow</i>	-	-	-	-	-	1	1	0
*Maberley, Stephen, Esq. <i>Reading</i>	-	-	-	-	-	5	0	0
Ditto, annually	-	-	-	-	-	1	1	0
*Mabberley, Mr. by Rev. B. Woodd	-	-	-	-	-	5	0	0
Mabberley, Miss, <i>Portman-place</i>	-	-	-	-	-	0	10	6
Macaulay, Zachary, Esq. <i>Birchin-lane</i>	-	-	-	-	-	2	2	0
Mackenzie, Mrs. <i>Queen-square</i>	-	-	-	-	-	1	1	0
Mackenzie, Mr. Colin, Jun. <i>ditto</i>	-	-	-	-	-	1	1	0
Mair, Hugh Campbell, Esq. <i>Copthall-court</i>	-	-	-	-	-	2	2	0
Maitland, Alex. Esq. <i>Peckham</i>	-	-	-	-	-	1	1	0
Manfield, Mr. W. <i>Bennett-street, Surry Road</i>	-	-	-	-	-	1	1	0
Mann, Rev. William, M. A. <i>St. Saviour's</i>	-	-	-	-	-	1	1	0
Mann, Rev. Joshua, <i>Paddington</i>	-	-	-	-	-	1	1	0
Manning, Miss, <i>Colchester</i>	-	-	-	-	-	0	10	6
Marlow, Mrs. Sarah, <i>Charles-square, Hoxton</i>	-	-	-	-	-	1	1	0
*Marriot, William, Esq. <i>Hoxton-square</i>	-	-	-	-	-	5	0	0
Ditto, annually	-	-	-	-	-	2	2	0
Marriot, Mr. William, Jun. <i>York-place</i>	-	-	-	-	-	1	1	0
Marsden, Robert, Esq. <i>Clapham</i>	-	-	-	-	-	1	1	0
Marsh, Rev. William, M. A. Vicar of <i>Basilden</i>	-	-	-	-	-	1	1	0
*Marsh, Mrs. <i>Basilden</i>	-	-	-	-	-	10	0	0
Ditto annually	-	-	-	-	-	1	1	0
Marsh, Rev. E. <i>Oriel College, Oxford</i>	-	-	-	-	-	1	1	0
Marsh, R. B. Esq. <i>Lloyd House</i>	-	-	-	-	-	2	10	0
Marshall, Mr. John, <i>Horseforth, near Leeds</i>	-	-	-	-	-	1	1	0
Marshall, Mr. Josiah, <i>ditto</i>	-	-	-	-	-	1	1	0
Martin, Miss, <i>Colebrook-row, Islington</i>	-	-	-	-	-	1	1	0
*Martin, Ambrose, Esq. <i>Charlotte-street</i>	-	-	-	-	-	100	0	0
Ditto, annually	-	-	-	-	-	2	2	0
Martin, Mr. <i>Wellington, Somersetshire</i>	-	-	-	-	-	1	1	0
Martyn, Rev. H. B. D. Fell. of <i>St. John's Col. Cam.</i>	-	-	-	-	-	1	1	0
Martyn, Rev. Tho. B. D. Rect. of <i>Pertenhall</i>	-	-	-	-	-	1	1	0
Martyn, Rev. J. K. <i>Pertenhall, Bedfordshire</i>	-	-	-	-	-	2	2	0
Maturin, Rev. Henry	-	-	-	-	-	1	1	0
Maude, Rev. Joseph, M. A. <i>Reading</i>	-	-	-	-	-	1	1	0
Mayo, John, Esq. <i>Crescent-place, Bridge-street</i>	-	-	-	-	-	1	1	0
Mayor, Rev. John, B. A. Vicar of <i>Shawbury</i>	-	-	-	-	-	1	1	0
Mayor, Mr. Joseph, <i>Little Moorfields</i>	-	-	-	-	-	1	1	0

	£.	s.	d.
*M. C. - - - - -	5	0	0
Meakin, Rev. J. B. A. Lecturer of <i>Christ Church</i>	1	1	0
Mello, Arnold, Esq. <i>Clapham</i> - - - - -	1	1	0
Mendham, Rev. Joseph, M. A. <i>Sutton Coldfield</i>	1	1	0
Mendham, John, Esq. <i>Borough</i> - - - - -	1	1	0
Meyrick, Rev. O. L. <i>Holsworthy, Devon</i> -	2	2	0
*-----, Sundry Donations, by him	7	16	0
Miles, Rev. John, <i>Leicester</i> - - - - -	1	1	0
Miller, John, Esq. <i>Red Lion-square</i> - - -	1	1	0
*Mills, Samuel, Esq. <i>Finsbury-place</i> - - -	50	0	0
Mills, Mr. Joseph, <i>Great Earl-street</i> - - -	1	1	0
Mills, John, Esq. <i>Colchester</i> - - - - -	1	1	0
Mitchell, Rev. G. B. <i>Emberton, near Olney</i>	1	1	0
Montague, Charles, Esq. <i>Camberwell</i> - - -	1	1	0
Moor, Rev. J. H. C. M. A. <i>Rugby</i> - - - - -	1	1	0
-----, Friend, by him - - - - -	1	1	0
More, Mrs. Hannah, <i>Bath</i> - - - - -	1	1	0
More, Mrs. M. <i>ditto</i> - - - - -	1	1	0
More, Miss L. <i>Yeovil</i> - - - - -	0	10	6
Morgan, Rev. Mr. Vicar of <i>Walterstone, Heref.</i>	1	1	0
Morris, Thomas, Esq. <i>Camberwell</i> - - - - -	2	2	0
Morris, Mr. Robert, <i>Shrewsbury</i> - - - - -	1	1	0
Mortlock, Mr. John, <i>Edgeware Road</i> - - -	1	1	0
Mortlock, Mrs. John, <i>ditto</i> - - - - -	1	1	0
Mortlock, Mr. William, <i>Portman Place</i> - - -	1	1	0
Mortlock, Mrs. William, <i>ditto</i> - - - - -	1	1	0
Mortlock, Mr. Simon, <i>Norfolk-street</i> - - -	1	1	0
Mosely, Mrs. <i>Carlisle</i> - - - - -	1	1	0
Mountfort, Rev. John, M. A. <i>Monk's Risborough</i>	1	0	0
*Murray, Right Hon. Lady Cath. <i>G. James-st.</i>	21	0	0
Murray, Lady Ann, <i>Brighton</i> - - - - -	1	1	0
Mustard, Mr. <i>Roman-hill, near Colchester</i> -	1	1	0

N

Napper, Rev. W. B. A. Curate of <i>Knocktopher</i>	0	10	6
Nanson, Mrs. <i>Carlisle</i> - - - - -	0	10	6
Nash, Mr. Joseph, <i>Newgate-street</i> - - - -	1	1	0
*Natt, Rev. J. M. A. F. of St. John's Col. <i>Oxf.</i>	5	0	0
Ditto, annually - - - - -	1	1	0
*Natt, Mr. Thomas, <i>Doughty-street</i> - - -	5	0	0
Ditto, annually - - - - -	1	1	0
Naylor, H. Esq. <i>Park-street, Grosvenor-square</i>	1	1	0

	£.	s.	d.
*Neale, Rev. E. M. A. Rect. of <i>Taplow, Bucks</i>	5	0	0
Ditto, annually - - - - -	1	1	0
*Neale, James, Esq. <i>St. Paul's Church-yard</i>	100	0	0
Nevison, Edward, Esq. <i>Carlisle</i> - - - - -	1	1	0
Newbald, Mr. John, <i>Hull</i> - - - - -	1	1	0
Newby, Mrs. Ann, Matron of Lying-in Hosp.	1	1	0
Newman, Rev. T. <i>Little Bromley, Essex</i> -	1	1	0
Newton, Mrs. <i>Wellington</i> - - - - -	0	10	6
Noel, Rev. G. T. M. A. - - - - -	1	1	0
Nunn, Rev. John, B.A. <i>Shrewsbury</i> - - -	0	10	6
*-----, Sundry Donations, by him	6	2	0
*-----, Donation from a Friend, by him - - - - -	20	0	0

O

*Offley, Charles, Esq. <i>Great Ormond-street</i>	26	5	0
Offley, Mrs. <i>Great Ormond-street</i> - - -	2	2	0
Offty, Miss, <i>Hampstead</i> - - - - -	1	1	0
Ogden, Mr. John, <i>Penton Place, Walworth</i> -	1	1	0
Ogden, Mr. John, <i>Upper Thames-street</i> - -	1	1	0
Olerenshaw, Rev. M. Perpetual Curate of <i>Mellor</i>	1	1	0
Olerenshaw, Mr. J. <i>Compton-street, Clerken.</i>	1	1	0
Olney, Mrs. <i>Shrewsbury</i> - - - - -	1	1	0
Osborne, Mr. James, <i>Birmingham</i> - - -	1	1	0
Osmond, Mr. John, <i>New Bond-street</i> - -	1	1	0
Owen, Rev. John, M. A. Rect. of <i>Paglesham</i>	1	1	0
-----, Friend, by him - - -	1	1	0

P

Packwood, Mr. John, <i>Cottesbrook, Northamp.</i>	1	1	0
*Page, Mr. Joseph, <i>Enfield</i> - - - - -	5	5	0
Palmer, Rev. Edward, <i>Curdworth, Warwickshire</i>	1	1	0
Palmer, Henry, Esq. <i>Cheam</i> - - - - -	1	1	0
Pares, Mrs. Mary, <i>Hopwell, Derbyshire</i> - -	1	1	0
Parish of St. John, <i>Horsleydown, the Pence</i> of the Poor of - - - - -	1	0	0
*Parker, David, Esq. <i>King's Mews</i> - - -	10	0	0
Ditto, annually - - - - -	2	2	0
*Parry, Edward, Esq. <i>Gower-street</i> - - -	21	0	0
Parry, Mr. Joseph, <i>Shrewsbury</i> - - - -	1	1	0
Pass, Mr. William, <i>Altringham, Cheshire</i> -	1	1	0
Pearse, Mr. George, <i>Hatherleigh</i> - - -	1	1	0
*Pearson, John, Esq. <i>Golden-square</i> - - -	21	0	0

	£.	s.	d.
Pearson, Rev. Hugh, M. A. <i>Windsor</i> - - -	1	1	0
Pearson, Mrs. <i>Clapton</i> - - - - -	1	1	0
Pearson, Mr. William, sen. <i>Steel-yd. Thames-st.</i>	1	1	0
Peers, Rev. J. W. LL.D. <i>Morden, Surry</i> -	2	2	0
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Pemberton, Miss A. <i>Shrewsbury</i> - - - -	1	1	0
Pemberton, Mrs. <i>Chester</i> - - - - -	0	10	6
Pepperel, Sir William, Bart. <i>Dorset-street</i> -	1	1	0
Percival, Richard, Esq. <i>Lombard-street</i> - -	2	2	0
*Percy, Rev. William, <i>America</i> - - - -	25	0	0
Perkins, Rev. J. D. M. A. R. of <i>West Deeping</i>	1	1	0
Phillips, Mr. J. <i>Bristol</i> - - - - -	2	2	0
Phipps, J. W. Esq. <i>Burlington-gardens</i> - -	2	2	0
*Pierson, J. M. Esq. <i>Hitchin</i> , two Donations	21	0	0
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*Plummer, Thomas, Esq. <i>Camberwell</i> - -	10	10	0
Poole, Mr. William, <i>Leicester</i> - - - - -	1	1	0
Poole, Mr. Richard, <i>Leicester</i> - - - - -	1	1	0
Pooley, Mr. Thomas, <i>Borough</i> - - - - -	1	1	0
Pope, Rev. James, M. A. Vicar of <i>Great Staughton</i>	2	2	0
-----, Anonymous, by him - -	0	10	6
Porter, Mr. - - - - -	0	10	6
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*-----, Donations, by him - -	3	5	6
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Powley, Mrs. <i>Dewsbury</i> - - - - -	1	1	0
Poynder, John, Esq. <i>Bridewell</i> - - - - -	1	1	0
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Poynder, Mr. Edward, <i>Clement's-lane</i> - -	1	1	0
Poynder, Mr. S, ditto - - - - -	1	1	0
Pratt, Rev. Josiah, B. D. <i>Doughty-street</i> - -	2	2	0
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Pryce, Mr. <i>Shrewsbury</i> - - - - -	1	1	0
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*Φ: Two Donations - - - - -	2	0	0

R

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Randall, Mr. Philip, <i>Owen's-place, Gosw.-st.-road</i>	2	2	0
Ransom, William, Esq. <i>Orchard-street</i> - -	1	1	0
Read, Mrs. <i>Middlesex Place, Lisson Green</i> -	1	1	0
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R. S. T. by Deputy Secretary - - - - -	1	1	0
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Richardson, Mrs. <i>ditto</i> - - - - -	1	1	0
Richardson, Mr. <i>Bristol</i> - - - - -	1	1	0
Richings, Mrs. <i>Oxford</i> - - - - -	0	10	6
Richmond, Miss, <i>Hull</i> - - - - -	1	1	0
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_____, Anonymous, by him	0	10	6
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S

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Sadler, Mrs. <i>Oxford</i> - - - - -	1	1	0
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Samler, William, Esq. <i>ditto</i> - - - - -	2	2	0
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*-----, Anonymous, by him Three Donations - - - - -	63	0	0
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	£.	s.	d.
Scott, Mrs. <i>Colchester</i> - - - - -	0	10	6
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Ditto, annually - - - - -	1	1	0
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Shepley, Mrs. <i>ditto</i> - - - - -	1	1	0
Sheppard, Rev. T. <i>Cummin-str. Pentonville</i>	1	1	0
*Ditto, for a Friend - - - - -	0	10	6
Sherriff, Mrs. Charles, <i>Chester</i> - - - - -	1	1	0
Shirley, Rev. Walter, <i>Leckington, Essex</i> -	1	1	0
*Simeon, Rev. C. M. A. Fell. of <i>King's College</i>	15	0	0
Ditto, annually - - - - -	2	2	0
*Simeon, J. Esq. M.P. <i>Queen Anne-str. East</i>	21	0	0
Simons, Rev. John, M. A. Rector of <i>Paul's Cray</i>	1	1	0
*Simpson, W. Esq. <i>Ratcliffe-highway</i> - -	21	0	0
Ditto, annually - - - - -	5	5	0
*Simpson, Miss, <i>ditto</i> - - - - -	10	10	0
Sisson, Miss Sarah, <i>Merton, Surrey</i> - -	2	2	0
Skingley, Mrs. <i>Coggleshall</i> - - - - -	0	10	6
*Skinner, William, Esq. <i>Bristol</i> - - - - -	10	10	0
Skippon, Mr. J. <i>Mintlyn</i> - - - - -	1	1	0
Slack, Thomas Cartwright, Esq. <i>Gravel-lane</i>	1	1	0
*Smith, Miss, <i>Bradford, Wilts</i> - - - - -	52	10	0
*Smith, General, <i>Hot-wells, Bristol</i> - -	10	10	0
Ditto, annually - - - - -	2	2	0
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Smith, Miss, M. C. T. - - - - -	1	1	0
Smith, Alexander, Esq. <i>Sierra Leone</i> - -	1	0	0
Smith, Rev. J. Pye, D.D. <i>Homerton</i> - - -	1	1	0
Smith, Mr. Thomas, <i>Little Moorfields</i> - -	1	1	0
Smith, Miss, <i>Great Earling</i> - - - - -	1	1	0
Smith, Miss, <i>Bledlow, Bucks</i> - - - - -	1	1	0
Smith, Mr. William, <i>Leicester</i> - - - - -	1	1	0
Smith, Mr. Benjamin, <i>Greenwich</i> - - - -	2	2	0
Smith, Mrs. <i>Bridge-street, Westminster</i>	5	5	0

	£.	s.	d.
Smith, Mr. Wm. <i>Creton, Northamptonsh.</i>	1	1	0
*Smith, Mr. <i>Tibbington House</i> - - - -	2	12	6
*Smith, Mr. R. <i>ditto</i> - - - -	1	11	6
*Smith, Mr. J. <i>Tipton</i> - - - -	2	12	6
*Smith, Mr. D. <i>Deep-Field</i> - - - -	2	12	6
*Smither, Mr. <i>Crandal, Hants.</i> Miss J. M. S.			
by him - - - -	50	0	0
Smytheman, Miss, <i>Shrewsbury</i> - - - -	1	1	0
Snape, Rev. Richard, <i>Bolton</i> - - - -	1	1	0
Snell, Mr. <i>Edgware Road</i> - - - -	1	1	0
*Society, A Religious, in the Parish of <i>St.</i>			
<i>James, Bristol</i> - - - -	2	0	0
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Spellman, Rev. H. <i>Lynn Regis</i> - - - -	2	2	0
Spilsbury, Rev. Mr. <i>Paddington</i> - - - -	1	1	0
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Starey, Mr. Benjamin, <i>Poultry</i> - - - -	1	1	0
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Stephens, Mr. Joseph, <i>Larkhall Grove, Clapham</i>	1	1	0
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Stevenson, Mr. Tho. <i>Angel-court, Friday-st.</i>	1	1	0
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Stillingfleet, Rev. J. M. A. Rector of <i>Hotham</i> -	1	1	0
Stillingfleet, Rev. Ja. M. A. Prebendary of <i>Worc.</i>	2	2	0
Stillingfleet, Rev. H. A. M. A. R. of <i>How Capel</i>	1	1	0
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Stokes, Mr. H. <i>Brunswick-row, Queen-square</i>	1	1	0
Stokes, Mr. John, <i>Gutter-lane</i> - - - -	1	1	0
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Storry, Rev. Robert, M. A. <i>Colchester</i> - - -	1	1	0
-----, Two Young Ladies, by him	1	1	0
Stubbs, Rev. Jonathan, M. A. <i>Uttloxeter</i> - -	1	1	0

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Sundius, Chr. Esq. <i>Devonshire-square</i> - - -	1	1	0
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*Sutton, Mrs. Eliz. <i>Charterhouse-square</i> - -	10	10	0
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Swale, John, Esq. <i>Mildenhall, Suffolk</i> - -	1	0	0
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Symes, R. Esq. <i>Bristol</i> - - - - -	1	1	0
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T

*Teignmouth, Rt. Hon. Lord, <i>Portman-square</i>	10	10	0
Tarn, Miss, <i>Tabernacle-walk</i> - - - - -	1	1	0
Tarn, Mr. Joseph, <i>Spa Fields</i> - - - - -	1	1	0
Taylor, Mrs. <i>York</i> - - - - -	1	1	0
Taylor, Miss, <i>Reading</i> - - - - -	5	5	0
Tayspell, Mr. Thomas, <i>Colchester</i> - - -	1	1	0
Terrington, Mr. W. <i>Gould-squ. Crutch. Friars</i>	1	1	0
*———, Mrs. Economy in Dress, by her hands - - - - -	10	10	0
Terrington, Mr. John, <i>Hull</i> - - - - -	1	1	0
Terrington, Miss, <i>Hull</i> - - - - -	1	1	0
*Terry, Avison, Esq. <i>Hull</i> - - - - -	21	0	0
Ditto, annually - - - - -	3	3	0
Terry, Mrs. A. <i>Hull</i> - - - - -	2	2	0
Terry, Mrs. <i>Newland</i> - - - - -	2	2	0
Terry, Miss, <i>Hull</i> - - - - -	1	1	0
Terry, Miss Margaret, <i>Hull</i> - - - - -	1	1	0
Terry, Miss Sarah, <i>Hull</i> - - - - -	1	1	0
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*Thornton, H. Esq. M. P. <i>King's Arms-yard</i>	52	10	0
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Thornton, Richard, Esq. <i>Broad-st. Horsleydown</i>	1	1	0
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Tighe, Rev. T. Rector of <i>Rathfryland</i> - -	1	1	0

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Tighe, Rev. T. for Miss B. - - - - -	1	1	0
Tiler, Mr. John, <i>Homerton</i> - - - - -	1	1	0
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Tombs, Miss, <i>Bristol</i> - - - - -	1	1	0
Tomkins, Sam. Esq. <i>Lombard-street</i> - - -	3	3	0
Tomlin, Rev. J. M. A. Fel. of <i>Queen's Col. Oxf.</i>	2	2	0
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Townshend, Rev. E. M. A. Vicar of <i>Bray, Berks</i>	1	1	0
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Tyndale, Rev. T. G. M. A. <i>Trinity Col. Oxford</i>	1	1	0
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Tyton, Miss, <i>Merton</i> - - - - -	1	1	0
Tyton, Miss Henrietta, <i>ditto</i> - - - - -	1	1	0
T. R. E. <i>St. George's-row</i> - - - - -	1	1	0
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V

Upton, James, Esq. <i>Throgmorton-street</i> - -	1	1	0
Valentine, Rev. John, B.A. <i>Martock, Somerset</i>	1	1	0
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*Vansittart, Mrs. <i>Blackheath</i> - - - - -	21	0	0
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Vaughan, Rev. E. T. M.A. Vicar of <i>St. Martin's and All Saints, Leicester</i> - - -	1	1	0
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———, E. T. by <i>ditto</i> - - - - -	1	11	6
Venn, Edward, Esq. <i>Bow-lane, Cheapside</i> -	2	2	0
Viniscomb, Miss, <i>Orchard-street</i> - - - -	1	1	0

W

W. Mrs. <i>Bristol</i> - - - - -	1	1	0
W. A. - - - - -	2	2	0
W. Y. - - - - -	1	1	0
Wade, Rev. T. <i>Tottingham, Lancashire</i> - -	1	1	0
Wakefield, Mr. <i>Curdworth, Warwickshire</i> -	1	1	0
Wakefield, Mrs. <i>ditto</i> - - - - -	1	1	0
Wakefield, Miss, <i>ditto</i> - - - - -	1	1	0
Walford, Mr. <i>Elmstead</i> - - - - -	1	1	0

	£.	s.	d.
Walker, Mr. James, <i>Colchester</i> - - - -	1	1	0
Walker, Mr. John, <i>Chester</i> - - - -	0	10	6
Walker, Mrs. John, <i>ditto</i> - - - -	0	10	6
Wall, Mrs. <i>Bishopsgate-street</i> - - - -	5	5	0
Wallace, Rev. Joseph - - - -	1	1	0
Waltham, Rev. John, M. A. Rector of <i>Darlaston</i>	2	2	0
Waistell, Mr. Charles, <i>High Holborn</i> - -	2	2	0
Wait, Mr. Dan. Sen. <i>Bristol</i> - - - -	1	1	0
Warburton, Cha. Esq. <i>Langley, Kent</i> - -	1	1	0
Warren, Mr. S. - - - -	0	10	6
Warriner, Mr. George, <i>Bond-street</i> - -	1	1	0
Waters, Mr. W. <i>Purin Place, Mile-end</i> -	1	1	0
Waters, Mr. <i>Circus-street, New Road</i> -	1	1	0
Watkins, Rev. H. G. M. A. <i>Turnwheel-lane</i> -	2	2	0
Watkins, Miss, <i>Cross-street, Hatton Garden</i>	1	1	0
*Way, John, Esq. deceased, part of a Legacy for promoting Piety and true Religion, by Rev. Henry Foster - - - -			
	20	0	0
Way, Miss - - - -	2	2	0
Webber, James, Esq. <i>Milk-street</i> - - - -	1	1	0
Webster, Rev. Stephen, <i>All Saints, Norwich</i>	1	1	0
Webster, Rev. T. M. A. Vicar of <i>Oakington</i>	1	1	0
Weddell, Mr. J. G. <i>Fen-court</i> - - - -	1	1	0
Wells, Mr. <i>Rathbone Place</i> - - - -	1	1	0
West, Mr. Joseph, <i>Shoreditch</i> - - - -	1	1	0
Westerdell, Miss, <i>Hull</i> - - - -	0	10	6
Whalley, Rev. R. C. B. D. Rector of <i>Chelwood</i>	1	0	0
Wheaton, Rev. James, <i>Lyme, Dorsetshire</i> -	1	1	0
Whincop, Mr. R. <i>Lynn Regis, Norfolk</i> - -	2	2	0
White, Rev. Thos. M. A. <i>High-st. Marybone</i>	1	1	0
White, Rev. T. P. M. A. Fel. of <i>Queen's Col. Camb.</i>	1	1	0
White, Mrs. <i>Bristol</i> - - - -	1	1	0
Whitridge, Joseph, Esq. <i>Union-place, Clap-</i> <i>ham-road</i> - - - -	2	2	0
Whittingham, Mr. C. <i>Goswell-street</i> - -	1	1	0
Wilcox, Rev. S. M. A. <i>Charlotte-str. Surry-road</i>	1	1	0
Wilcoxon, Mr. Arthur, <i>Lombard-street</i> - -	1	1	0
Wild, Matthew, Esq. <i>Moneybeg, Carlow</i> -	1	1	0
*Wilberforce, W. Esq. M. P. <i>Old Palace-yard</i>	50	0	0
Ditto, annually - - - -	5	5	0
Wilkinson, Rev. Watts, M. A. <i>Hoxton</i> - -	2	2	0
Williams, Rev. John, M. A. <i>Chiswick</i> - -	1	1	0
Williams, Rev. W. B. M. A. <i>Homerton</i> - -	1	1	0

	£.	s.	d.
Williams, Rev. Dan. <i>Refuge, Cuper's Bridge</i>	0	10	6
Willis, Mr. <i>Hoxton-square</i> - - - - -	1	1	0
Wills, Mr. <i>Evesham</i> - - - - -	1	1	0
*Wilson, Benjamin, Esq. <i>Burton-on-Trent</i> -	5	0	0
Wilson, Rev. Daniel, M. A. <i>Oxford</i> - - -	1	1	0
Wilson, William, Esq. <i>Milk-street</i> - - -	2	2	0
Wilson, Mr. Joseph, Jun <i>ditto</i> - - - - -	1	1	0
Wilson, Mr. R. C. <i>Carlisle</i> - - - - -	0	10	6
Wilson, Mrs. <i>Sloane-street</i> - - - - -	1	1	0
_____, Friend, by her - - - - -	1	1	0
Wilson, W. W. Carus, Esq. <i>Casterton Hall</i>	2	2	0
Windsor, Hon. Mrs. near <i>Maidenhead</i> - -	2	2	0
Winter, Lieutenant, <i>Plymouth Dock</i> - -	1	0	0
W. L. - - - - -	1	0	0
*Wolffe, George, Esq. <i>Bridge-street</i> - -	100	0	0
Wood, Mr. <i>Wellington, Somersetshire</i> - -	1	1	0
Woodd, Mrs. <i>Colchester</i> - - - - -	2	2	0
Woodd, Charles, Esq. <i>Edgware Road</i> - -	1	1	0
*Woodd, Rev. Basil, M.A. <i>Paddington-green</i>	21	0	0
Ditto, annually - - - - -	1	1	0
*_____, Lady, by him - - - - -	5	0	0
_____, Friend, by him - - - - -	1	0	0
_____, Ditto, ditto - - - - -	2	2	0
_____, Ditto, ditto - - - - -	5	5	0
*Woodd, Mr. Basil G. <i>Windmill-street</i> - -	1	1	0
Ditto, annually - - - - -	1	1	0
Woodd, Miss, <i>Winchester</i> - - - - -	1	1	0
Woodard, Mr. Edw. <i>Tooley-street</i> - - -	2	2	0
Woodhouse, Mr. <i>Oxford-street</i> - - - -	1	1	0
Woodroffe, Rev. N. G. M. A. Vicar of <i>Somer-</i> <i>ford Keynes, Wilts</i> - - - - -	1	1	0
Woodward, Mr. John, <i>Bagnio-court</i> - - -	1	1	0
Wolfe, Mr. J. A. <i>Haymarket</i> - - - - -	1	1	0
Wrangham, Rev. Fra. M.A. <i>Hunmanby, Yorks.</i>	1	1	0
Wright, Edmund, Esq. <i>Nottingham</i> - - -	2	0	0
Wright, Mr. Wm. James, <i>Bow-lane</i> - - -	1	1	0
Wynne, Mr. John, <i>Shrewsbury</i> - - - -	0	10	6

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Young, Miss, <i>Datchett, Surry</i> - - - -	1	1	0
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State of the Society's Fund, on the 31st of March, 1809.

	£.	s.	d.	PAID.	£.	s.	d.
Balance of Account in the Hands of the Treasurer, on the 31st March, 1808.....	426	8	7½	On account of the African Mission.....	991	14	9
RECEIVED.				On account of the Missionary Seminary	240	4	3½
Annual Subscriptions since that Time, to the 31st March, 1809	896	14	0	On Account of the New Zealand Settlement.....	106	6	6
Donations within the same Time.....	379	11	10	The Rev. John Joenicke, Berlin: sundry Disbursements on account of the Missionaries late under his Care...	55	0	0
Congregational Collections within the same Time	841	18	5½	For Stationary, Printing, and Books.....	205	4	3
One Year's Interest on £4000 3 per Cent. Consolidated Annuities (less Property Tax).....	108	0	0	Incidental Expenses, viz. Secretary's and Deputy Secretary's Salaries, Advertisements, Use of Tavern for General Meeting, Translating, Collector's Allowance, Stamps, Postage, Carriage, Portage, &c. &c....	239	2	0
Return of Property Tax, by Order of the Commissioners.....	12	0	0	For India Bonds.....	707	19	6
By Sale of India Bonds	718	2	2	For Exchequer Bills.....	610	10	0
From the Sierra Leone Company, for the Use of one of the Missionaries as Chaplain in the Colony, from 1st July to 31st December, 1807 (Half a Year).....	60	0	0		3156	1	3½
Interest on Exchequer Bills.....	33	3	7	Balance in Hand on the 31st March, 1809.....	319	17	4½
	£3475	18	8				
					£3475	18	8

P. S. There is a Grant of 500 £. to the Corresponding Committee in India, for the purpose of Translating the Scriptures into the Oriental Languages, upon this Balance, which has not yet been drawn for.

We, the Auditors, have examined this Account, and do find a Balance of £319 17s. 4½d. THOS. ALLAN.
 due to the Society as above stated; and likewise £4000, 3 per Cent. Consolidated JOS. SHARP.
 Annuities, and £1400 Exchequer Bills, in the Hands of the Treasurer. Witness DAVID EVANS.
 our Hands this 15th May, 1809. SAML. CATER.
 THO. C. SLACK.

